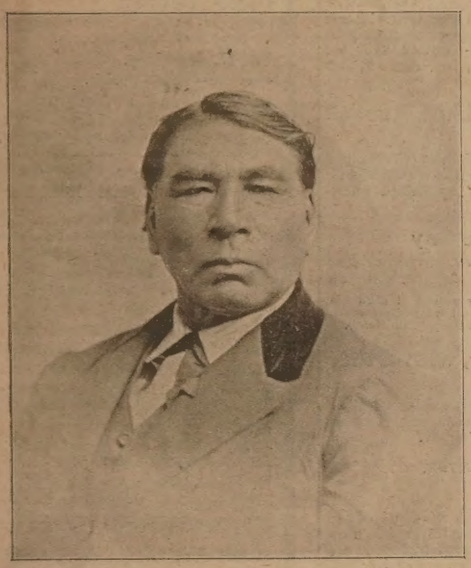
CHURCH HISTORICAL SOCIETY

The Living Church

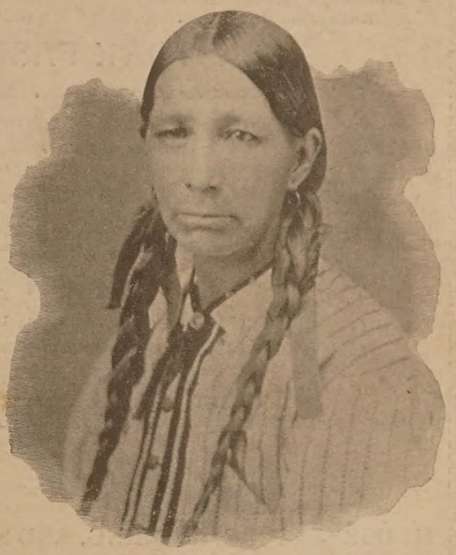
Rev. H. C. Black, D.D.
1924 Clermont St.

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 37 Chicago, Saturday, December 14, 1895 Whole No. 893



We give herewith the portraits of our Indian priest Enmegahbowh and his late wife, Pe-wah-bik Keshigs Equa, and on another page a quaint and interesting biography of the latter, written for The Living Church by her husband. In a personal letter to the editor he says: "*My Dear Mr. Living Church*: I am a poor man and unable to procure a head stone for the grave of my wife. Would my Christian friends at the East help me in this? What a comfort it would be to me to see a tomb-stone by the grave of my dear companion! I pass it every Sunday and praise God that the name of Jesus came to us and caused us to turn from paganism to Christianity." The editor hopes to receive contributions for this object.



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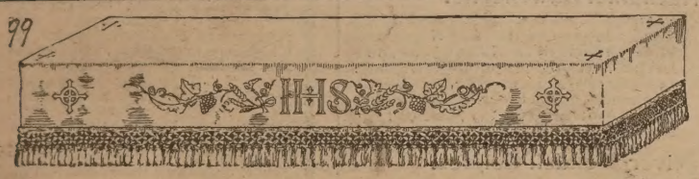

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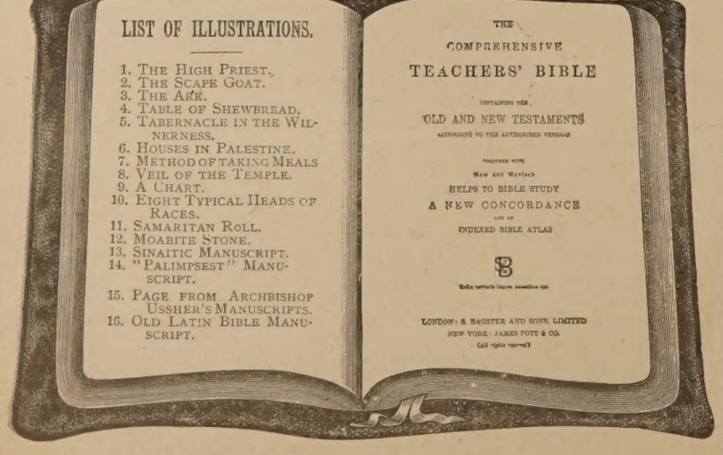
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The Living Church

Saturday, December 14, 1895

News and Notes

A FEW months ago we were led to suppose that the English peerage was a very "sick man," and that a funeral was in order at no distant day. The people were completely wearied out with "Lords" and their special privileges. First of all the House of Lords was to be abolished. We were to look for that immediately. The "people" of England were tired of having the will of the nation defeated by this assembly of irreformable mossbacks. But while we looked on from this side the Atlantic to witness the swift accomplishment of this great change in the English Constitution, Presto! an election takes place and the obstruction of the Lords is endorsed by overwhelming majorities. In fact the pendulum seems to have swung as far to the other extreme as possible. At the local elections of Nov. 9th, no less than eleven peers were elected mayors of cities, including such democratic places as Sheffield and Liverpool, while a Tory ex-secretary for Ireland becomes mayor of Leeds. We are forced to the conviction that, after all is said and done, England still loves its Lords.

WHETHER Father Black is or is not judicious, or wise, or respectful to dignities, or sufficiently restrained in his use of language, one thing is to be said of him, that he has the courage of his convictions, and that having decided to enter upon a campaign against the down-grade tendency in connection with marriage, he pursues his purpose with an inflexible determination which nothing can check or disarm. His public protest against a scandalous marriage in a London church not many months ago is fresh in the minds of all, as well as the claim of the vicar-general of the diocese of London that he was sole judge in such matters, and that the Bishop of London had no power to prevent the issue of a marriage license, a claim in which the Bishop has seemed to acquiesce. There are some, however, who hold the Bishop responsible for documents necessarily issued under his seal. It now appears that Father Black intends to bring this question to a test. He has accordingly presented a petition to the Archbishop of Canterbury, praying him to cite the Bishop of London and his vicar-general before a provincial court to answer for a breach of the laws ecclesiastical in the matter of marriage. That Father Black will be visited with a storm of indignation goes without saying. It is a sad truth that reforms are very seldom effected without self-sacrifice.

THE recent visit of Bishop Nicholas to Chicago gave rise to a report that he had been authorized by the Holy Synod of Russia to build in that city a great cathedral to cost $500,000, of which members of the imperial family of Russia would become patrons. The story seemed on the face of it sufficiently improbable. The Bishop now says that instead of a mammoth cathedral it is only designed to build a modest church, the cost of which, including the lot, will not be more than $5,000. No member of the imperial family will have anything to do with it. Bishop Nicholas adds that the entire membership of the Russian Church in America, exclusive of Alaska, will probably not exceed 50,000. The Bishop resides in San Francisco, and has jurisdiction over all the Russians in North America.

THE Archbishop of Canterbury, presiding at a meeting of the Diocesan Sunday School Association, referred to the ignorance of the average Englishman respecting the history of his own Church. A great official who had very important influence asked a friend of his at Rochester the other day, whether the cathedral there was very old. He replied that it was, being chiefly of Norman architecture. The gentleman referred to said: "Oh, indeed, Norman. Was it always Protestant?" "In any large assembly," he said, "they would find that three-fourths of the people believe that the divorce of Henry VIII. had much to do with the Reformation in England. As a matter of fact it was merely the match which set light to the fire. There was much ignorance on points connected with this matter; and if people once grasped the true facts, it would put them in a very different position to that in which they found themselves when they rose so loyally to repulse the attack on the Church." He received a letter the other day asking, "Will you be so kind as to tell me whether what a friend of mine informs me is true, that Dissent is older than the Church of England?"

AN English Church paper has the following precious bit of snobbery *apropos* of the Sultan's letter to Lord Salisbury: "We suppose no sultan ever before sent a direct message to a foreign prime minister, and we may fairly add that no one who had less commanding personality than Lord Salisbury would ever have received such a message." "This is, of course, a marvelous tribute to Lord Salisbury's statesmanship and political influence in Europe." "Altogether independent of party politics, Englishmen must be profoundly thankful that we have a statesman of the calibre and reputation of Lord Salisbury at the head of affairs, and it seems as if Europe generally would associate itself with this feeling of thankfulness." After this it would be no surprise to find it set down as a still higher honor if the prime minister should be favored with a "personal letter" from the King of Ashantee. As to "Europe generally," it looks from this distance as if, so far from any "feeling of thankfulness" for England's prime minister, there is considerable unanimity in the determination to outwit his policy. Certainly it is difficult to detect any strong inclination to under his leadership.

AS it seemed likely that St. Mark's, North Audley street, London, was to be made the scene of another disgraceful marriage, prompt measures were taken by the vicar and parishioners to prevent what they considered to be a desecration of the sacred edifice. The Bishop was waited upon, but he who is so unflinching in some matters, seems to be weak-kneed in this, one of the most important of all, and gave the petitioners no satisfaction. The Bishop of London appears to have adopted the view that he has no power to prevent his chancellor, Dr. Tristram, from granting licenses in the Bishop's name to whomsoever he will. On the other hand, the parliamentary law compels the vicar of any parish to surrender his church for the solemnization of marriages contrary to the law of the Church of England, even when the parties concerned are no parishioners of his. Cut off from all other means of redress, the parishioners resolved to make it unpleasant for the persons chiefly concerned. It was decided to remove all decorations and ornaments from the chancel, to strip the altar, remove the cross, and to place on the east wall the seventh Commandment and other texts from Holy Scripture relating to the sanctity of marriage. The result was that the ceremony took place, without previous announcement, in an obscure country church in the diocese of Chichester.

A FORMER resident of Chicago, one Charles Burton Phillips, who recently died in New York, has left a legacy to found a university in Illinois, under somewhat novel conditions. It is to be a polytechnic university "in which all the useful and lawful pursuits of life shall be taught scientifically." But the peculiar part of the scheme is that which relates to religion and sociology. "No teacher shall ever be employed unless he shall advocate, first, the New Testament of the Lord Jesus Christ as the foundation of all teaching, and the acts of the disciples when they had all things common, making man the brother and not the pirate and robber of his fellow-beings. The teaching shall be the organization of the human race into a vast partnership, through whose agency no member would ever be brought to want." The testator was the author of a book on "True Marriage" and the "Best Form of Civil Government." It is upon these books that the doctrine of the new university is to be founded. The trustees named in the will are the Oneida Community, Mr. T. B. Bryan, and the senior judge of the Supreme Court of Illinois. Here is an opportunity for the Socialists to establish a new propaganda.

THE bi-centenary of the famous head master, Dr. Busby, has recently been celebrated at Westminster. For fifty-seven years he held absolute sway at Westminster school, and by his fame as an educator attracted to it the sons of the best families in England. At one time half the episcopal sees in England were filled with those who had been his pupils. It is true he ruled with an iron hand and became celebrated for his prowess with the birch. He lived in troublous times, but it mattered not what party was in power. He was a strong Churchman and a Tory, yet from 1638 to 1695 he retained his position, living through the Civil War, the Protectorate, the Restoration, and the Revolution of 1689. He had a sarcastic tongue. It is said that he asked one of the Roman perverts of the Court of James II., a man who had formerly been his pupil, why he had changed his religion. The reply of the priest was that "the Lord had need of him." "I have read the Scriptures pretty diligently," rejoined the veteran school-master, "and never read that the Lord had need of anything but once, and then it was of an ass." When Charles II., after the Restoration, visited Westminster, Dr. Busby asked permission to keep his hat on in the presence of royalty. "It would never do," he said, "to let the boys know that there was a greater man in the world than himself."

AT St. Benedict's church, Ardwick, Manchester, the sexes are divided and sit on opposite sides. A member of the congregation invited a friend to come to church with him, but on learning that at St. Benedict's the men sat on one side and the women on the other, he emphatically refused, expressing his objection as follows: "Why, if I were to bring my young lady to your church I shouldn't be able to speak a word to her from the beginning of the service to the end." This objection has convinced the clergy of the desirability of altering the existing arrangement.

THE past week records the election of three new bishops. There is objection in some quarters to increasing the power of the episcopate, but there seems to be general consent to an increase of their number! We are glad to note that the lot has fallen on such godly and able men. As bishop of the new diocese of Washington, the Rev. Henry Yates Satterlee, D.D., rector of Calvary church, New York, has been chosen. A man of wide reputation in the Church, this is not the first time that a bishopric has been offered him, he having declined the episcopal chair of Michigan, on one occasion. He is the author of several books, notably "The Gospel Creed of the Creedless Gospel," and a Sunday school catechism which is in general use. In the course of thirty-two years he has had but two parishes, his first charge being at Wappinger's Falls on the Hudson. Both there and in his present parish, where he has been since 1882, his efforts for the working people have been specially earnest and successful. It is his devotion to the cause of the poor that has hitherto hindered his acceptance of the call to the episcopate, and it may still do so. The new diocese in Southern California, named Los Angeles, has selected as its first bishop the Rev. Joseph Johnson, D.D., rector of Christ church, Mich., who bears a high record for learning, eloquence, and talent for administration. The primary council of the new diocese of Lexington, held in Louisville, Ky., Dec. 5th, made choice of the Rev. Lewis W. Burton, rector of St. Andrew's parish, Louisville, Ky., as its bishop. His record as rector of two large parishes—he having been rector of St. John's, Richmond, Va., for several years previous to his coming to Louisville—indicates a man of strength and influence. The acceptance of these elections to the episcopate has not yet been announced.

American Church Missionary Society

Pursuant to the appointment of its executive committee, the 36th annual meeting was held on Tuesday, Dec. 3rd, at 2 P. M., in the Church Missions House. The president of the society, General Wager Swayne, of New York, took the chair, and the Rev. J. Thompson Cole, general secretary of the executive committee, acted as secretary of the meeting. The Rt. Rev. Dr. Peterkin, Bishop of West Virginia, opened the meeting with prayer.

The secretary read the annual report of the society, which had been presented to the Board of Missions at their late session in Minneapolis. The audit of the treasurer's accounts from March 28th to August 31st, 1895, showed the receipt of $9 795.52, which, together with a balance in hand on March 28th, 1895, of $7,516.34, made a total of $17,311.86. The expenditures for the same period were $12,603 03, leaving a balance on hand Sept. 1st, 1896, of $4,708.73. This report was certified to by Spencer D. C. VanBokelen, public accountant, of 71 Broadway, who certified that he found on file vouchers for all sums expended through the cash, and that the books were kept in a condition that no reasonable person could criticise. The audit also stated that the society held securities to the amount of $117,293-65, which were shown to the auditor at the National Safe Deposit, except one mortgage for $16 000 which had been foreclosed subsequent to Sept. 1st, 1895, and the money therefor placed on deposit in the bank.

The treasurer of the society, Mr. Andrew C. Zabriskie, read his report of the receipts and expenditures since the audit of the accounts Sept. 1st, 1895, to Nov. 21st, 1895 showing that there had been received $2 383 56, which, with the balance on hand, $4 708.73, made a sum of $7 092, of which $5,237 77 had been expended, leaving a balance on hand of $1,854 52 The liabilities of the society until January 1st, 1896, for the support of its work, were estimated at about $3,700, for which, besides the balance on hand, the society needed in contributions about $1,800 before Jan. 1st, 1896. He reported that the society had also been given a house and piece of land in Virginia by the widow of the Rev. A. H. Jackson, with about $1,200, to be used when sold for its work; and that in 1894 the society reported but $961, as received between the corresponding dates (Sept. 1st to Nov. 21st), showing a large increase this year.

The president appointed the Rt. Rev. Dr. Peterkin, Rev. Dr. H. L. Jones, and the Rev. K J. Hammond to nominate members of the executive committee for 1896.

The Rev. Mr. Kinsolving read a report memorial of the late Rev. Arthur Brooks, D.D., which was adopted by a rising vote and ordered published in the Church papers.

A cordial vote of thanks was extended to Mr. Spencer D. C. VanBokkelen who kindly gave as a donation to the society his services in auditing the accounts for the year ending Sept. 1st, 1895

An amendment to the constitution of the society was adopted, making the executive committee consist of 12 clergymen and 12 laity (instead of 10). and the president, general secretary, and treasurer *ex officio* members of the executive committee.

The committee on nominations then made their report, which was unanimously adopted, and the officers for 1896 were elected: president, General Wager Swayne, U. S. A., New York; treasurer, Andrew C. Zabriskie, Esq., New York; general secretary, J. Thompson Cole, New York; with eight vice-presidents and an executive committee of 24 members.

An appeal for the domestic work of the society for 1856 was adopted and the secretary was instructed to send it out. The Rev. H. L. Jones, D.D., moved that the society recommend to the executive committee that the domestic work for the coming year be confined to the support of the missionaries in the field save so far as actual receipts might allow of increase. Carried.

On motion of Mr. Zabriskie, the Rev. J. W. Morris was invited to address the society upon the work in Brazil.

After prayer by the Rt. Rev. Dr. Kendrick, Bishop of New Mexico and Arizona, the meeting adjourned *sine die*.

Canada

At the meeting of the associations of the Sunday school and lay workers of the rural deanery of Middlesex, diocese of Huron, in the middle of November, an animated discussion took place on a paper read by the rector of Thorndale, on "The model Sunday school teacher." Reports were also given of the lay workers' convention, held at Windsor, in October. Reports on hospital work, and among the inmates of the jail, were approved. St. Jude's church, Brantford, was re opened Nov. 1st. The improvements are very satisfactory, and cost about $700. The Woman's Auxiliary of this parish is one of the largest branches in the diocese. St. Philip's church, Walter's Falls, is about to be repaired and improved. Part of the sum needed for the purpose has been raised.

A special effort is being made in Toronto for the funds needed for the completion of St. Alban's cathedral there, as it is feared that the money already spent on the building will be wasted unless the structure is finished as originally designed. Some interesting facts as to mission work among the Esquimaux, were given at the meeting of the Gleaner's Union of St. Paul's church, Toronto, on the 14th. The Rev. Mr. Stringer, missionary at Herschel Island, gave an account of his work there, and it is encouraging to learn that this place, which is a station for whaling ships from San Francisco, is to have a separate mission, the whalers themselves having raised the needed funds. A Mission is to be held in St. Peter's church, Toronto, in February, conducted by the Rev. Geo. Grubb. His brother, the Rev. Percy Grubb, is at present assisting Mr. Eugene Stock, the C. M. S. secretary from England, in holding meetings in Canada. St. Mark's church, Port Hope, was re-opened and dedicated by the Bishop, Nov. 7th. Extensive improvements have been made. The annual dinner in connection with the convocation of Trinity College, Toronto, took place in Convocation Hall, on the evening of Nov. 12th. The chancellor was in the chair, and the Bishop and others were present, about 150 guests. The first of the monthly meetings for the Sunday School Association for Toronto deanery, was held on the evening of the 14th ult., in St. John's schoolhouse. A large number of the clergy were present.

At the meeting of the ruri-decanal chapter of Carleton, diocese of Ontario, on the 12th, the report on Church work, read by rural Dean Bogert, was very satisfactory, showing a substantial increase in most departments. A paper on "Religion in the schools" was read and discussed. The church at Manotick is to be enlarged, and arrangements for building the new rectory are going on well. Parish work in St. George's church, Ottawa, seems in a very healthy condition, all branches are increasing, including a very much larger attendance at the Sunday school.

The anniversary services for St. Thomas' church, St. Catherine's, diocese of Niagara, were held Dec. 1st. The preacher on the occasion was the Rev. Osborne Troop, of St. Martin's church, Montreal. The new Grace church, Milton, was opened Nov. 12th. Large congregations were present at all the services, and the Bishop preached the morning sermon. A number of the clergy were present. Many beautiful gifts have been made to furnish the new church, which cost about $6,000, amongst others several fine memorial windows, an oak pulpit from the scholars of the Sunday school, and an oak lecturn. The Hamilton local assembly of the Brotherhood of St. Andrew held a meeting on the 11th, in the cathedral school room, Hamilton. All the city chapters were well represented, as well as several outlying parishes. In every case the Brotherhood men were accompanied by their rector. An exhaustive account was given of the Brotherhood convention which met in Toronto lately, by the chairman of the Toronto local council.

The Bishop of Newfoundland held a special Confirmation on the 10th, in the cathedral, St. John's, for a few adult candidates. The gift of an exquisitely embroidered linen cloth has been made to the Bishop for the cathedral, lately, and some money given "in memoriam" towards the font. The Church Lad's Brigade in connection with the cathedral is prospering, the company being almost up to its full complement of 100 boys.

St. John's church, St. John, diocese of Fredericton, was re-opened, after having been closed for a time for alterations and improvements. The Bishop of Huron traveled down from his distant diocese to be present at the special services on the 10th, and preached morning and evening to large congregations. The church will now seat 1,200. Many beautiful memorial gifts have been received for the interior.

Special services were held in Holy Trinity church, Winnipeg, diocese of Rupert's Land, on the 10th, to commemorate the 20th anniversary of the rector, Archdeacon Fortin's, incumbency. The sermon was preached in the morning by Archbishop Machray, Primate of all Canada. The band of C. M. S. lady missionaries from England passed through Winnipeg on their way to their work in Japan, and addressed the Holy Trinity Woman's Auxiliary on Nov. 5th. One of the ladies was Miss Tristram, daughter of Canon Tristram, whose books are so well known.

A service to induct the new rector of St. Paul's church, Quebec, the Rev. E. A. Dunn, was held on the 10th ult. by the Bishop. The Rev. T. N. Hunter, missionary at work in the Magdalen Islands, is shortly to have the assistance of another clergyman in his labors.

Services with celebration of the Holy Communion were held in most of the city churches in Montreal, Nov. 21st, the day appointed by the Government for a general Thanksgiving. In some cases the music was repeated on the following Sunday. A number of the clergy met in the synod hall, Montreal, on Nov. 14th, at the request of the Bishop, to bid farewell to the Rev. Hay-Aitken, whose Mission in Montreal was concluded the previous day. The Bishop made an address, and also Canon Dixon, of St. Jude's. Mr. Eugene Stock and Mrs. Percy Grubb spent ten days in Montreal holding meetings, and leaving on the 25th. The former made 25 addresses during his stay.

New York City

A considerable addition to the church of All Angels', the Rev. Dr. Chas. Hoffman, rector, is about to be undertaken. Most of the funds necessary for the purpose have been promptly subscribed.

At the meeting of the Church Club, held Nov. 26th, the Very Rev. Dr. Eugene A. Hoffman, dean of the General Theological Seminary, gave an interesting address on "The General Theological Seminary."

Armenian Christians in this city have no settled place of worship of their own, but services are conducted by them in St. Chrysostom's chapel, St. Bartholomew's chapel, and Grace chapel.

The church of the Holy Trinity, Harlem, the Rev. Dr. T. De Witt Bridgman, rector, has just appointed the Rev. Alexander Cummins, Jr., as curate. Mr. Cummins has accepted the appointment.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, a special service was held on the evening of Tuesday, Dec. 10th, when the vested choir rendered Spohr's "Last Judgment." A new curate, in the person of the Rev. F. B. Howden, has just entered upon his duties.

St. Luke's Hospital has just received a gift of $20,000 from the Very Rev. Dean Hoffman, of the General Theological Seminary, to endow a room in the new edifice, for the benefit of clergymen of the Church who need medical or surgical treatment.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, a musical service was held Tuesday evening of last week, at which Spohr's "Last Judgment" was rendered by the vested choir, aided for the occasion by an orchestra. Mr. Henry C. Duncan was musical director.

The will of Elizabeth M. Pulling, which was filed for probate Tuesday, Dec. 3rd, makes a bequest of $5,000 to the church of the Incarnation, to be expended for the support and maintenance of the Church. A like sum of money is given to the Domestic and Foreign Missionary Society of the Church.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, a service and meeting in behalf of the suffering Armenians was held Thursday evening, Dec. 5th. Great interest was shown. Among the speakers were Dr. W. H. Thomson, who was born and lived many years in Turkey, and Mr. Vartan Dilloyam, who was an eye witness of the massacre at Sassoun.

At Bishop Potter's house, some ladies of the city recently met and organized a Woman's Auxiliary of the New York Civil Service Reform Association. Bishop Potter occupied the chair. Addresses were made by ex Secretary Carl Schurz, and Mr. Herbert Welsh, of Philadelphia. The aid of the organization will be largely in the direction of promoting the rights of the female employes of the government.

At All Angels' church, a special service was held on the morning of the 2nd Sunday in Advent, Dec. 8th, as preparatory to the organization of a Church College and School Association of the United States. The preacher was the Rev. Wm. B. Bodine, D.D., ex-president of Kenyon College, and now rector of the church of the Saviour, Philadelphia. Monday a gathering of some 40 delegates from different parts of the country assembled at the rector's house to act in the formation of the association, the object of which is to improve the position occupied by the colleges and schools of the Church.

The annual meeting of the Archdeaconry of New York was held Tuesday, Dec. 3rd, in the chantry of Grace church. Bishop Potter presided. The treasurer reported a balance on hand of $4458 34. A resolution was adopted to the effect that the archdeaconry should undertake mission work, as opportunity offers, among the foreign element of the city. The Rev. Dr. Satterlee presented a request that the lines of Calvary parish should be extended to include the territory lying between 4th and 5th aves., and 19th and 27th sts. A decision in the matter was postponed.

Articles of incorporation of the Clergyman's Retiring Fund Society of New York, were filed in the office of the county clerk, Tuesday, Dec. 3rd, as required by law. The objects of the society are the relief of clergymen of the Church throughout the United States. By contributing $12 for five years to the society, and thereby becoming a member, a clergyman upon reaching the age of 60 years, becomes entitled to an annuity for the rest of his life. As is well known, the society is not a new one. It has been established for over 20 years, but was incorporated under the laws of New Jersey, and consequently its business had to be transacted in that State. For some time past, however, it has felt that the executive work could be performed with greater facility and convenience by centralizing its operations in New York. The society has a fund of about $113,000, and serves a most useful purpose. The directors include Bishop Scarborough, the Rev. Drs. J. R. Davenport, E. A. Hoffman, Wm. G. Farrington, Wm. A. Holly, Henry Anstice, and Wm. H. Vibbert, the Rev. J. H. Smith, and Messrs. Cornelius Vanderbilt, Wm Bispham, Elihu Chauncey, J. Van V. Olcott, and Woodbury G. Langdon.

The new edifice of the church of St. Mary the Virgin, the Rev. Thomas McK. Brown, rector, was formally opened for worship on the 2nd Sunday in Advent, Dec. 8th, the occasion being the 25th anniversary of the foundation of the parish. Admission was by card only. The principal services were a High Celebration at 10:45 A. M., and evening service. The consecration service has been appointed for Thursday of the present week, Dec. 12th. Exactly a year has elapsed since the laying of the corner-stone of the building by the Bishop of Fond du Lac. Pressure on our space this week prevents our giving the description of the new edifice, which we have in hand, but it will appear in our next issue, in connection with the service of consecration. In the services of opening the church, Father Brown used in celebrating the Blessed Sacrament, the costly altar vessels presented to him some time ago by his parishioners. The musical part of the services, which have always been notable in this parish, are to be in the new church even more elaborate, and additional soloists will be employed. The choristers, men, boys, and women, will number 40. There will also be orchestral instruments. The musical rendition at the opening was particularly noble. The preacher was the Rev. Father Ritchie.

Philadelphia

On Sunday evening, 1st inst., the Advent cantata, *Dies Iræ*, was given by the vested choir of St. James' church, the Rev. Dr. J. N. Blanchard, rector, with organ and harp accompaniment, under the direction of the composer, Mr. Lacey Baker, choirmaster.

A well attended fair and bazar was held on the 3rd inst. from 2 to 10 P. M., in the Walnut st. parlors of the Hotel Stratford, for the benefit of St. Clement's Hospital for Epileptics. This is a noble charity, and is greatly in need of financial assistance.

A special service for young women and young girls, under the auspices of the Young Women's Chapter and the Little Sisters of the Church, was held in St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, on Sunday evening, 1st inst. The sermon was preached by the Rt. Rev. Dr. Coleman, Bishop of Delaware.

Ganett's Harvest cantata was repeated by the vested choir of the church of the Messiah, the Rev. F. H. Bushnell, rector, on Wednesday evening, 4th inst., under the direction of R. M. Palmer, organist, the proceeds for the organ fund. Of the other numbers on the programme were Field's *Magnificat* and *Nunc Dimittis*, and "With verdure clad," from Haydn's oratorio of the "Creation."

Early in November a singing class was formed, having for its object a thorough training in reading music at sight for choral singing. It meets on Monday evenings in the parish house of St. Luke's church, 13th st. The success which has attended this enterprise has led to the foundation of a second class, which meets in the lecture room of the church of the Nativity on Thursday evenings. The instructor is Mr. Wilmer M. Bean, and the executive committee in charge of the Choral Union is composed of Miss Mary H. Ingham, Mrs. J. Lewis Parks, and Mr. George M. Newhall.

The Rev. James Biddle Halsey, who for the past four years has been assistant priest at St. Timothy's church, Roxboro', the Rev. R. E. Dennison, rector, preached his farewell sermon on Sunday morning, 1st inst., it being the 4th anniversary of his first connection with the parish, and the 36th anniversary of the founding of the church. This latter event was appropriately celebrated by the Sunday school in the afternoon, when an address was made by the rector. The congregation presented Mr. Halsey with a handsome purse as a token of its high regard, and in recognition of his work in the parish. Mr. Halsey goes to Salt Lake City, Utah, where he will become the dean of St. Mark's cathedral.

The annual meeting of the local council of the Daughters of the King was held in the parish house of St. Timothy's church, Reed st., on Tuesday evening, 26th ult. Although the weather was very inclement, there were representatives present from every chapter except one. The reports of the various chapters showed much activity and enthusiasm in the work of the order, and a clear conception of its character and scope. The Rev. W. W. Mix, rector of St. Timothy's, delivered an address of welcome. Miss M. Price, of St. Timothy's chapter, read an interesting account of the convention of the order recently held in New York City, and Mrs. John Moncure read an able article entitled "Individual effort the first duty of the Daughters of the King." The Rev. E. J. Perot took charge of the question box, and the enquiries asked led to animated discussions, and proved a helpful feature of the meeting. It was announced that the next annual convention of the order would be held in this city, in October, 1896. The local council will meet in February next, at St. Simeon's church.

The annual meeting of the Philadelphia local council, Brotherhood of St. Andrew, (embracing the dioceses of Pennsylvania, Central Pennsylvania, New Jersey, and Delaware), convened on Saturday afternoon, 30th ult, being St. Andrew's Day, in the parish house of the church of the Holy Apostles. Reports were received showing that there are 150 chapters, including 18 new ones; there were delegates from 65 chapters in attendance. It was stated that $2,807.63 had been subscribed for the furnishing of the Brotherhood house at 20th and Race sts. The following officers were elected: President, Jas. C. Sellers; vice-president, C. L. S. Tingley; chaplain, the Rev. J. Lewis Parks, S. T. D.; secretary and treasurer, J. Lee Patton; also an executive committee of 12. A conference was held in the evening, when the following topics were discussed: "The Brotherhood of St. Andrew, (*a*) what it started out to do," by Mr. Wm. C. Sturgis of New Haven, Conn.; (*b*) "What it is doing," the Rev. Dr. O. A. Glazebrook, of Elizabeth, N. J.; and (*c*) "What it may yet do and be," by Mr. Silas McBee, of Lincolnton, N. C. On Sunday morning, 1st inst, at 8:30, the corporate Communion of the council was held, the Rt. Rev. Dr. Coleman, Bishop of Delaware, celebrant, who also delivered an address; and at 8 P. M., the Rt. Rev. Dr. Peterkin, Bishop of West Virginia, preached to the Brotherhood, from the text, Eccles. ix: 10, first clause.

The first annual meeting of the Church Club was held on the evening of the 2nd inst at the Church House, Mr. W. W. Frazier in the chair. The report of the committee on by-laws was taken up article by article, and subsequently with certain amendments these were adopted. The committee recommended that three lectures be given in the assembly room of the diocesan house, one during the present month, another in February, and the last in April, 1896; the first lecture on the 19th inst, to be given by the Rev. Wm. Bayard Hale, of Middleboro, Mass., on the subject, "Church Unity in its relation to foreign missions." Mr. Francis A. Lewis from the House Committee reported that the furnishing of the rooms cost about $1,300. Mr. John E Baird, treasurer, reported receipts, $790; present balance, $333 44. The following officers were elected to serve during the ensuing year: President, Wm. W. Frazier; vice-presidents, J. Vaughan Merrick and George C. Thomas; recording secretary, Charles A Brinsley; corresponding secretary, Ewing L. Miller; treasurer, John E. Baird. Also 16 prominent laymen as a board of governors, four of whom shall serve for one, two, three, and four years respectively. Six gentlemen were also named as a committee on missions. Any lay male communicant residing in the diocese may become a member; and the membership shall not exceed 500.

The golden jubilee or 50th anniversary of the founding of the church of the Redemption, the Rev. Thos. R. List, rector, was duly observed on Sunday, 1st inst. Bishop Whitaker preached the sermon, taking the 150th Psalm as his text. He was also the celebrant of the Holy Eucharist. The new organ which has recently been erected by the congregation, was used for the first time. During the afternoon, a special service was held for children, at which addresses were given by the rector and the Rev. G. A. Latimer. At the evening service addresses were made by the Rev. Messrs. Benjamin Watson, D.D., G. A. Latimer, and R. A. Edwards, D.D. This church was founded in 1845, by George A Durborow, a student of divinity, under the preceptorship of the Rev. Dr. Ducachet, who saw the growing need of a church in the (then) district of Spring Garden, and sought for a place to begin his work. He secured a building which had been relinquished by the Presbyterians, and hired it at $100 per annum. It was first opened as a Sunday school, Feb. 23rd, 1845, with nine scholars and one teacher, Mr. Durborow. On Sunday, March 30th, 1845, services were held for the first time, when Dr. Ducachet preached. Mr. Durborow was ordained deacon in St. Stephen's church, Jan. 11, 1846. The work prospered, a charter was granted by the Supreme Court, May 4, 1846, and in the same month the parish was received into union with the diocesan convention. The corner stone of the present church was laid March 6, 1847, by Bishop Alonzo Potter, and on Sunday, July 4th, divine services were held in the basement. The Rev. Mr. Durborow was advanced to the priesthood by Bishop Potter, Feb. 20, 1848, and became the first rector of the parish. The church was consecrated April 20, 1851, by Bishop Potter. Mr. Durborow died April 27, 1869, and was succeeded in August of that year by the Rev. J. Pleasanton Duhamel, who resigned July 1, 1875. The present rector entered on his work Oct. 3, 1875. Early in the following year important improvements were made, and again in 1882, when the church was closed for three months for the purpose. Still further improvements have been made this year, the church and Sunday school room being re-painted, and the chancel redecorated. At the north-east corner of the edifice has been placed a new organ built by Hook and Hastings of Boston, at a cost of $2 000, which is a memorial by the congregation to deceased members. An endowment fund commenced in 1888, now amounts to $7 500. The register of the parish shows during the rectorship of Mr. Durborow, lasting over 20 years, there were: Baptisms, 2,775; confirmees, 434; marriages, 1,560; burials, 1,845. During the nearly six years under the Rev. Mr. Duhamel, there were: Baptisms, 376; confirmed, 63; marriages, 249; burials, 193. Up to the present time, the Rev. Mr. List's record shows: Baptisms, 1,009; presented for Confirmation, 305; marriages, 569; burials, 653. The total amount raised by the congregation during the half century amounts to nearly $60,000. The present number of communicants is 225; and on the roll of the Sunday school there are, officers, teachers, and scholars, 225. The Redemption is said to have been the first open-roofed church erected in the city.

Chicago

The degree of L. H. D has been conferred upon the Rev. A. W. Little, of St. Mark's church, Evanston, by Hobart College.

On Sunday morning, addresses upon behalf of diocesan missions were made in Grace church, by the Rev. Dr. T. N. Morrison; in the church of the Epiphany by the Rev Jos. Rushton; and in St. Luke's mission, by the Rev. J. M Chatlin.

At 10:30 A M., Friday, Nov. 29th, a combined service in the interest of Church work among deaf-mutes was held in Grace church, Pontiac. One of the deaf-mutes present came nine miles from Graymont. On the evening of the same day the Rev. Mr. Mann officiated in the chapel of Christ church, Joliet. On the following Sunday, two services were held at All Angels' mission, Chicago.

A meeting of the Southern Deanery was held in Ottawa, Dec. 3rd and 4th. Evening Prayer was said on Tuesday evening by Dean Phillips, and addresses were made by the Rev. S. W. Wilson and A. B. Whitcomb, on the subject of worship. The services on Wednesday commenced with a celebration of the Holy Communion at 8:30, followed by a business meeting. The Rev. H. L. Cawthorne was elected secretary and treasurer. Morning Prayer was said, with a sermon upon "Christ, the Life," by Dean Phillips. Lunch eon was served by the ladies of the parish. In the afternoon a business meeting was held, at which missionary reports were heard. A paper was read by the Rev. Mr. Cawthorne on "Whether is greater, the gold, or the temple which sanctifieth the gold?" At the evening service on Wednesday, addresses were made by the Rev. Jos. Rushton upon "Parochial guilds," by the Rev. P. K. Hammond upon "Sunday schools," and by Dean Phillips upon "Pastoral visiting." The Woman's Auxiliary held a meeting on Wednesday afternoon, at which delegates were present from the various parishes and missions of the deanery. Reports of work were given, and an address was made by the Rev. Mr. Rushton upon "Woman's work in diocesan missions." A generous offering was made for the auxiliary work. The next meeting of the Southern Deanery will be held at Lacon, in May.

Diocesan News

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The graduates of the Bishop Bowman Institute, the diocesan school for young ladies, have organized an Alumnæ Association, which will do all in its power to further the interests of the Institute in the city and throughout the diocese.

The Rev. F. M. Kirkus has been chosen by the General Convention a member of the Missionary Council from the diocese of Pittsburg. Mr. Kirkus is secretary of the diocesan Board of Missions, and has just completed the third year of his rectorship of Christ church, Meadville.

The Rev. A. W. Mann, missionary to the deaf-mutes, officiated for St. Margaret's mission in Trinity chapel, Pittsburg, on Saturday evening and Sunday morning, Nov. 9th and 10th, and on Sunday evening held a combined service at St. Paul's church, Kittanning, in connection with the rector. During the week following he held service at Franklin, Oil City, Corry, Warren, Johnsonburg, and Erie.

UNIONTOWN.—The congregation of St. Peter's church, Uniontown, celebrated the 10th anniversary of its consecration on Tuesday evening, Nov. 19th. Evening Prayer was read, with proper Psalms and lessons, and an address was delivered by the rector, the Rev. J. R. Wightman, giving information with regard to the work of the parish during the past 10 years. The statistics show a steady progress in material resources and in numbers, but especially in offerings for benevolent work, and in gifts to the parish. The average offering for missionary and charitable purposes within the decade was $703 96; the largest offering was in the years 1894–1895—$1,646 89. During this time there have been 170 baptized, 111 confirmed, 34 marriages, and 94 burials. The communicant list now shows the largest number ever enrolled, namely, 174. During the year just closing, a handsome parish house has been erected, at a cost of about $12,000.

INDIANA.—On Wednesday evening, Nov. 20th, Christ church, renewed, transformed, and almost made over, was opened with a service of benediction by the Bishop, and the memorial gifts were blessed and set apart for their special uses. The church is handsomely furnished, everything being in most exquisite taste, dignified, Churchly, and appropriate. The marble font, which is set in a baptistry near

the entrance to the church, was the gift of the children of the Sunday school, as was also the handsome Bible on the lectern. Noticeable among the memorial gifts are a handsome pulpit, in memory of Bishop Brooks; a beautiful altar and reredos, to the memory of Bishop Kerfoot; and an appropriate altar rail, in memory of Bishop Alonzo Potter. The brass eagle lectern is in memory of the Hon. Thomas White, one of the founders of the parish, and the rector's chair commemorates the Rev. Sylvester Nash, the first rector of the parish; the bishop's chair is also a memorial of Mr. Francis Elkin. Other memorial gifts are the altar cross, vases, and desk, credence shelf, and windows. A crayon portrait of Bishop Kerfoot was also presented, to be hung in the vestry room. The sermon on Wednesday evening was preached by the Rev. Dr. Mackay, of Pittsburg, and four candidates were presented by the rector, the Rev. Alexander Vance, to receive the apostolic rite of the laying on of hands. On Thursday morning, Nov. 21st, the church was consecrated, in the presence of a large congregation, by the Bishop, who also preached the sermon. Dinner was served in the guild room to those in attendance, and congratulatory addresses were made by visiting clergy and others. During the octave, sermons were preached each evening by the Rev. Mr. McLure, the Rev. Mr. Campbell, Archdeacon Brown, the Rev. Mr. Grange, and the Rev. Drs. Arundel and White. The whole town was interested in the event, which marked an era not only in the parish but in the whole community.

New Jersey

John Scarborough, D.D., Bishop

CLARKSBORO.—The 125th anniversary of St. Peter's church was celebrated Friday, Nov. 29th. The services were simple and brief. In the morning Bishop Scarborough confirmed a class, and addressed the congregation. The rector, the Rev. Jesse Y. Burke, preached an historical sermon. The church was founded at a meeting of country folk in Berkeley, Nov. 29, 1770. They first assembled in the houses of the several members, and worshiped without any settled system or ecclesiastical affiliation. The confusion and dissatisfaction which resulted from such an arrangement led to a meeting, at which the congregation decided to build a church and have worship according to the tenets of the Church of England.

Maryland

William Paret, D.D., LL.D. Bishop

BALTIMORE.—At the annual meeting of St. Andrew's Society of Baltimore, held at the Mt. Vernon hotel, Saturday, Nov. 30th, the Rev. C. George Currie, D.D., rector of Christ church, was elected a chaplain of the society.

The Rev. J. S. B. Hodges, S. T. D., observed his 25th anniversary as rector of old St. Paul's church, Sunday, Dec. 1st. In deference to the wishes of Dr. Hodges, no especial celebration was held, although in the sermon he gave a review of the congregation's history and the growth and development of the Church work during the past quarter of a century. When he came to the diocese it contained 140 clergymen, and now within the old territory there are 200 clergy. Then there were in the city 34 places of worship; of these St. Matthew's and St. Stephen's churches no longer exist. New churches have been established, so that 39 now flourish. St. Paul's aided in that time the churches of St. James', (African) St. Stephen's, St. Matthew's and St. John the Baptist. Notwithstanding the removal of families to other sections of the city, the membership of St. Paul's has increased from 450 to 560 since Dr. Hodges took charge in 1870. During his rectorship nearly 30,000 services have been held; 1,300 Baptisms performed; 955 persons confirmed; 325 marriages performed, and 757 burial services held. In the church 6,400 Communion services have been held and 3,000 in private and in the chapels connected with the church. Of the 17 clergymen who have assisted Dr. Hodges, three are dead, two have been made bishops, and the others are in charge of various parishes. During the 25 years the congregation has contributed a total of $527,156 for Church purposes. The missions of the diocese received $4,500. The Church home on Broadway has received $2,000 a year for sustenance. In addition, members of the parish have added another $50,000 to the institution, in the 25 years, in a ward for boys, one for women, three rooms endowed, four children's cots endowed, and two rooms built and furnished. The Boys' Home, sustained by the parish, has received $56,000 for running expenses. Six boys who were educated and supported in the school have entered the ministry. By the accretion in value of land bought a century ago, the Girls' Orphanage has become self-sustaining. St. Paul's House on Cathedral st. has been built and furnished at a cost of $22,000. The new guild house, at 537 Columbia av., has been instituted and will be formally opened in the near future. Dr. Hodges announced a gift of $5,000, of which $3,000 is a legacy and $2,000 in two subscriptions from members of the same family, as a nucleus for subscriptions for the renovation of the church. He urged the members of the parish to add to the sum in order to obtain the $15,000 necessary for the work. It is proposed to thoroughly renovate the interior of St. Paul's, preserving its outlines and general features, including frescoing and ornamenting the walls by a competent artist. Lighter glass is to be put in the clerestory windows, a new chancel window, and a system of ventilation added and electric lighting introduced. Subscriptions are called for to be paid before July 1st, 1896, in order that the work may be done next summer. The committee appointed to carry into effect the proposed plans, consists of the Rev. J. S. B. Hodges, Messrs. W. G. Bowdoin, C. C. Shippen, and John M. Glenn. At the close of the service many of the congregation remained to congratulate Dr. Hodges. After the morning service a committee, headed by Mrs. Walter Smith, went to the rectory on West Saratoga st. and laid a purse of $1,500 in gold on the table in Dr. Hodges' study, a gift from the members of the parish.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The regular fall meeting of the Petersburg convocation took place at Brandon church, Prince George Co., Nov. 12th-15th inclusive. There were present seven of the clergy and three laymen. On Tuesday afternoon officers for the ensuing year were elected. Evening prayer was said, the Rev. J. W. Ware preaching. On the morning of Nov. 13th the Holy Communion was celebrated, and the Rev. F. G. Ribble preached the convocation sermon. In the afternoon there was a litany service and sermon by the Rev. C. R. Kuyk, after which the Rev. W. A. R. Goodwin read an essay on the "History of the Protestant Episcopal Church in the United States of America." The same evening a business meeting was held, according to appointment, at the residence of Major Mann Page, Lower Brandon. The parochial reports were very encouraging and showed vigorous life and activity, especially in the parishes outside the towns. All the churches in the convocation have pastoral care and the Church is visibly growing everywhere. The only drawback is the lack of clergy. The Rev. F. G. Ribble offered a resolution "That the Petersburg convocation endow a scholarship at the Bishop Payne Divinity school," which brought out considerable discussion. The Rev. J. W. Ware then substituted the following resolution, which was adopted:

Resolved, That the Petersburg Convocation, feeling the great need of Church work among the colored people of this section, puts on record its hearty appreciation of the worth of the Bishop Payne Divinity school, and pledges itself to sustain it in its important and intelligent work, by its prayers and by its efforts, as far as it may be able.

Lawrenceville was selected for the place of meeting for the next convocation in the spring. On Thursday morning the Rev. Mr. Ware made an address on missions and Mr. T. F. Rives spoke on "Sunday schools." Evening prayer was said by the Rev. M. G. Cassell who also preached.

Connecticut

John Williams, D.D., LL.D., Bishop

HARTFORD.—At Trinity College, the H. E. Russell fellowship of $10,000 becomes available this year. It allows a two years' course of study either in this country or abroad.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

The 18th annual synod convened Dec. 3rd and 4th in St. Paul's pro-cathedral, with about 30 clergy and 25 lay delegates present.

There was an early Celebration at 7 A. M., the Rev. H. W. Cunningham who is secretary of the synod, being celebrant. Matins were said at 9 A. M. by the Rev. Edmond Phares. The opening service of the synod was held at 10 A. M., and was a rich and elaborate service. The vested choir, followed by the clergy in their robes, and Bishops McLaren, of Chicago, Seymour, of Springfield, and Hale, of Cairo, who were vested in copes and mitres and the full insignia of their episcopal office, entered the front door of the church in procession, singing the processional hymn, "Onward, Christian Soldiers." The Bishop of Springfield was celebrant at the high celebration of the Holy Eucharist, assisted by the Bishop of Cairo as epistoler, and the Bishop of Chicago as gospeller. The archdeacon of Springfield, the Rev. Dr. Frederick W. Taylor, was master of ceremonies. The sermon, a masterly effort, was preached by the Rev. Henry W. Cunningham. The music was devoutly and heartily sung under the direction of Prof. Lloyd, organist of the pro-cathedral.

The Rev. H. W. Cunningham was re-elected secretary, and the Rev. C. J. Shutt was re-appointed assistant secretary. J. J. Cossitt, of Lincoln, was re elected treasurer.

The synod went into committee of the whole on the subject of the mission work of the diocese. A number of stirring addresses were made, notably by Bishops McLaren, Seymour and Hale, and by William Fearn, of Christ church, Springfield. Pledges were made for diocesan missions to the amount of $1,100, with several more parishes to hear from, and the diocesan branch of the Woman's Auxiliary, which was meeting at the same time at St. Agatha's hall, reported pledges to the amount of $115. Other measures of a practical character were also taken to increase interest in the mission work of the Church in this diocese.

After the committee of the whole had arisen and reported, the treasurer of the diocese read his report, which, considering the financial stringency of the past year, showed the diocesan funds to be in excellent condition.

A resolution of sympathy with the Rev. Dr. Dresser, who was unable to be present at the meeting of the synod for the first time in 40 years, on account of being confined to his house by a severe attack of bronchitis, was passed.

There was a good attendance at the missionary meeting at Christ church at 7:30 P. M., despite the inclemency of the weather. Bishop Seymour presided. The report of the Woman's Auxiliary, written by the secretary of the auxiliary, Mrs. H. H. Candee, of Cairo, who is now in El Paso, Tex., with Mr. Candee, was read by the rector of Christ church, the Rev. Alexander Allen. The evening's subject, "Missions of the diocese," was introduced by Bishop Seymour who spoke at some length. "The duty of the clergy to missions," was the topic of the address by the Rev. Johannes Rockstroh; "The duty of the laity in diocesan missions" was by the archdeacon of Cairo, the Ven. F. A. DeRosset, and "Ways and means of stimulating both clergy and laity," by the Rev. H. E. Gilchrist. Bishop McLaren made an address, and said that we must find men honest, pure minded, and fearless in the executive and judiciary branches of government, and to make such men as these was the purpose of missionary work in the diocese of Springfield, and not merely to multiply the services of the Prayer Book and to extend the methods of the Episcopal Church.

Formal approval was given for the incorporation with the synod of the following missions: St. John's, Springfield; St. John the Baptist, Elkhart; and the Ascension, of Mason City.

Bishop Seymour delivered his annual address, which contained many excellent suggestions. The Church he compared with the family, and declared that man was, in duty to God, bound to support the one as much as the other. Self-denying clergymen and liberal parishioners were needed. He believed that frequent changes of rectors were bad for parishes, and he thought the clergy should train themselves so as to remain at one place until they should be removed by higher authority. In the canon laws should be incorporated one restraining the clergy from frequent changes. The Bishop dwelt particularly upon the need of liberal giving in order to support the parishes and their missions. He also advocated a partial endowment of parishes and missions, the interest from the endowment fund to be used in paying the expenses of the parishes and missions, providing the parishes and missions raise a minimum yearly sum themselves. If they fail to do so, the interest to be given to the Board of Missions, who can donate it to the parishes and missions which are unable to raise the amount required. This endowment fund could be raised, he said, by a primary offering; by an annual offering by each communicant; by offerings on a special day set apart by each parish for that purpose; by bequests in wills, and by contributions by friends of the Church not members. The missionary clergy were eulogized for their self-denial. The Bishop regretted that there was not more exertion on the part of missionary parishes, too many of which were at a standstill. Bishop Hale, of Cairo, read his charge, a short and fatherly address, encouraging the delegates to be faithful and steadfast.

Memorials of the late Rev. Drs. J. M. C. Fulton and J. G. Mulholland were presented.

On motion of the Ven. F. A. DeRosset, of Cairo, it was agreed to, that wherever the words "Assistant Bishop" occur in the canons the words "Bishop-Coadjutor" be substituted therefor.

The following were elected as members of the Standing Committee: The Rev. D. W. Dresser, S. T. D., the Ven. F. W. Taylor, D.D., the Rev. Johannes Rockstroh, Mr. Charles E. Hay, Dr. Wakely, Hon. Wm. J. Allen.

Board of Missions: The Bishop and the rural deans, Mr. H. D. Moss, Mr. Frank Howe, and Mr. Wm. Fearn.

The Rev. Johannes Rockstroh was elected as a clerical deputy to the Missionary Council. The lay deputy elected was Dr. L. D. Foreman, of Waverly.

A resolution changing the time of holding the synod of the diocese from the first to the second Tuesday of December, was adopted by a concurrent vote of the clergy and laity, with the approval of the Chair, and the matter will lay over until the next meeting of the synod.

The Ven. Archdeacon Taylor read the report of the principal of St. Agatha's School, and also his report as editor of the diocesan paper, *The Diocese of Springfield*.

A resolution was introduced by the Rev. W. H. Tomlins, sympathizing with the persecuted Christians in Armenia, which was unanimously adopted.

After Evensong, Bishop Seymour pronounced the benediction, and the synod adjourned *sine die*.

In the evening a reception was tendered the delegates to the synod, the members of the congregations of St. Paul's and Christ churches, and other invited guests, by Bishop and Mrs. Seymour at the episcopal residence.

The diocesan branch of the Woman's Auxiliary met at St. Agatha's School, and completed their work in one day. There was a good attendance of the ladies. Mrs. Geo. F. Seymour presided, and opened the meeting with a brief and pointed address, after which the secretaries of the different branches made their reports, all of which showed good and steady work done during the year. The report of the general secretary, Mrs. H. H. Candee, of Cairo, was presented and approved. The officers of the diocesan branch of the auxiliary were re-elected as follows: Mrs. George F. Seymour, president; and Mrs. H. H. Candee, secretary and treasurer.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

BISHOP'S APPOINTMENTS

DECEMBER

15. A. M., Aurora; P. M., Union Springs or Cayuga.
18. P. M., Baldwinsville.
22. A. M., Boonville; P. M., Forestport.
27. P. M., Jordan.

JANUARY

2. P. M., Fulton.
5. A. M., Mexico; evening, Pulaski.
6. A. M., Epiphany, Albion; P. M., Lacona. (?)
12. A. M., Manlius; P. M., Fayetteville.
15. P. M., Jamesville. 17. College.
19. P. M., Jamesville.
25. P. M., Whitestown; evening, New York Mills.
26. Utica: A. M., Holy Cross; P. M., St. George's.

FEBRUARY

Oswego (2); Binghamton (3); Whitney's Point; Chenango Forks; Elmira: Grace and Emmanuel; Seneca Falls; Waterloo; Cazenovia; Clark's Mills; Westmoreland; New Hartford; Clayville; Syracuse: Grace, St. James', St. John's.

The semi-annual meeting of the Woman's Auxiliary of the diocese was held in St. Paul's church, Owego, the Rev. J. H. Kidder, rector, on Thursday, Nov. 7th. At 10:30 o'clock the Holy Communion was celebrated by Bishop Leonard, of Utah. Several of the clergy were present. A business meeting was held after the service, with Mrs. E. L. Knickerbocker presiding. All the districts except the 5th were represented. At the afternoon session, the Rev. Sidney D. Hooker, of Montana, spoke of his work, and Bishop Leonard described the undertakings in his large jurisdiction. The Rev. R. G. Quennell, dean of the third district, gave an account of the trip taken by many members of the recent General Convention to Faribault. The Rev. W. E. Bentley made an appeal for St. Andrew's Divinity School, in Syracuse, and for diocesan missions. At 4:30 P. M. Mrs. S. D. Hooker spoke at a meeting of the Junior Auxiliary. A missionary service was held in the evening, with several short addresses by the clergy present.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—On the first Sunday in Advent, in accordance with the express wish of Mrs. Eaton, of New York, the founder and benefactor of St. Clement's pro-cathedral, the offering of the day was set aside towards an endowment fund, this custom to be followed on the first Sunday in Advent in each succeeding year. Since the opening of the church the increased attendance has been a source of much comfort to the Bishop and vicar.

Monday evening a very enthusiastic meeting was held in Christ church on behalf of city missions. The various city churches were well represented, and stirring addresses delivered by prominent Church workers.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Lectures on the Charlotte Wood Slocum Foundation for the current year before the Hobart Guild of the University of Michigan, at Ann Arbor, are being delivered by the Rt. Rev. Thos. F. Gailor, D. D., Bishop-Coadjutor of Tennessee. The specific subjects are as follows: Sunday, Dec. 8th, "The Life;" Wednesday, Dec 11th, "The Author of the Life;" Friday, Dec. 13th, "The Means of the Life;" Sunday, Dec. 15th, "The Kingdom of the Life."

The second annual convention of the Michigan State Assembly of the Brotherhood of St. Andrew was held in St. John's church, Detroit, Nov. 30th and Dec. 1st. At the opening session an appropriate address of welcome was made by the Rev. Dr. Prall, rector of St. John's. The first conference was conducted by the general secretary, Mr. John W. Wood, of New York; the subject considered being "What can chapters in interior towns do?" There was an animated discussion among the men present. In a comprehensive address of the general secretary by which the conference was brought to a close, Mr. Wood emphasized the following points as desirable for Brotherhood men in interior towns especially to bear in mind: The need of studying the field itself and any peculiar conditions it may present; the need of studying the character of the men approached—their employments, their amusements, their friendships, how other Christian bodies are regarded by them, and how they are doing their work in the place; warmth of personal feeling and its need; the care of the boys, so often neglected in small towns; the good influence sometimes to be exercised by means of certain social clubs or secret societies which may be at hand, and open for membership; the proper and helpful use of the newspaper; hotel work; the need of keeping in close touch with the rector and his plans at all times; the power of private hospitality; the influence of reverence in church and elsewhere; the visiting of the sick and the desirability of keeping in touch with the doctors for this purpose; the visiting of boarding houses; the regular corporate Communion of chapters, and testimony even to the physical refreshment which may follow this service.

At the afternoon session the subject of "Visiting and personal work," was discussed by Messrs. H. A. McPherson, F. J. Weber, and W. R. Yeudall. "Lay reading and mission work" was taken up in a conference presided over by the Hon. W. C. Maybury. Beside the chairman, the speakers were Gen. L. S. Trowbridge, Wm. Aikman, Jr., J. W. Ashlee, and Mr. Tracy McGregor. The Rev. W. O. Waters delivered an address on "Self-consecration and the self-denial week." In the evening a sample chapter meeting was held by St. John's chapter. At 4:15 P. M. on Sunday, after a special service in St. John's church, addresses were delivered on "Why should men go to church?" by Mr. John W. Wood and the Hon. W. C. Maybury. At the evening service in the same church, a sermon specially directed to men was preached by Bishop White, of Indiana.

This convention of the State Assembly attracted to Detroit a score or more of men from other towns, and with the substantial attendance secured from Detroit's 15 chapters of the society, a lively interest was shown at each conference, and it can hardly be doubted that good will result.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The special Advent preachers of St. Ann's are the Rev. Messrs. C. J. Ketchum, W. F. Cheney, W. B. Frisby, and Robert Codman.

The Rev. W. C. Winslow, LL.D., read before the last meeting of the New England Historic Society a valuable paper on "Governor Edward Winslow and his services to the Plymouth colony (1620–1655)." Dr. Winslow, at the conclusion of his paper, showed an accurate copy of a miniature of Governor Winslow when six years old.

The Rev. Prof. Henry S. Nash, of the Cambridge Theological School, has been delivering a series of lectures in the Lowell Institute the past week. His last lecture was upon the subject, "The sovereignty of the Church and the infinite worth of the common individual."

At the second meeting of the Sunday School Institute, in St. Paul's chapel, the Rev. Dr. John Chambre presided. The Rev. Paul Sterling spoke upon "The catechism, the Church's manual for the instruction of her youth." "The place of the Bible in the Sunday school," was treated by the Rev. Dr. Edward Abbott. The question box was under the charge of the Rev. Dr. George W. Shinn.

HYDE PARK.—The first anniversary of the opening of Christ church was observed on Dec. 3rd. Archdeacon Rousmaniere, of New Bedford, preached. A special offering was taken for the church debt. The new church edifice is a stone structure located near the old church building, which is now converted into a parish house. The Rev. S. G. Babcock, rector, hopes to clear the indebtedness within next year.

Washington (D. C.

The primary convention of the new diocese of Washington met Dec. 5th and 6th, in St. Andrew's church, Washington, D. C. The session on the opening day was devoted mainly to routine business. The opening services were conducted by Bishop Paret, assisted by the Rev. Messrs. John H. Elliott, S. T. D., J. B. Perry, and I. L. Townsend, D.D. Dr. Perry delivered the sermon. His subject was, "The nature of Christianity and the relations of God to man."

The Rev. Allen Griffith was elected temporary secretary.

At the afternoon session a resolution presented by the Rev. Randolph H. McKim, D.D., proposing that the new diocese should be named the diocese of Washington, was adopted. The Bishop then declared the diocese organized, and made a brief address of farewell. The Rev. Thomas G. Addison, D. D., and Judge Chew extended to the Bishop the best wishes of the clergy and laity. The convention unanimously elected the Rev. John H. Elliott chairman, who made a brief address, thanking the convention for the honor, and setting before them the necessity of laying well the foundation of the new diocese. The Rev. Arthur S. Johns was elected secretary, and Mr. Seymour W. Tullock, treasurer, of the convention.

The Standing Committee was elected as follows: The Rev. Messrs. John H. Elliott, S. T. D., Thomas G. Addison, D.D., Randolph H. McKim, D.D., Alfred Harding, William H. Laird, Josiah B. Perry, and Alex. Mackay-Smith, D.D.

The committee on new parishes reported favorably to the admission of St. John's parish, Chevy Chase, and it was admitted.

The Rev. Alfred Harding read the report of the committee on the salaries of officers of the convention, which fixed the salary of the Bishop at $5,000 and that of the secretary at $250. The report was adopted.

The Rev. Randolph H. McKim, chairman of the special committee on amendments to the constitution, presented the report of the committee. The first amendment proposed that the annual conventions meet on the third Wednesday in January, and was adopted. The second providing for the change of the term, assistant bishop to bishop coajutor, was also adopted. The most important proposed change in the constitution was a substitute for Article V. as follows:

> The election of a bishop of this Church shall be made in convention by a concurrent vote of the clergy and of the laity, the two orders voting by ballot, separately, in open convention, and when all the votes of both orders shall have been deposited, the tellers of the clerical and lay vote, respectively, shall proceed to count the votes, and if among those voted for, one shall be found to have received a majority of the votes of the clergy and a majority of the votes of the laity, he shall be declared duly elected.
>
> Provided that at least two-thirds of all the clergy entitled to seats, and at least two-thirds of all the laymen entitled to seats, be present in the convention; otherwise a majority of two-thirds of each order present shall be required.
>
> And provided also, that whenever it shall be proposed to elect a bishop-coadjutor of the diocese, notice thereof shall be given at an annual convention, and the election shall take place at the succeeding annual convention.

After a discussion which was participated in by the Rev. Messrs. Randolph H. McKim, Willard G. Davenport, Albert R. Stuart, Gilbert F. Williams, and Mr. Charles Albert, the amendment was amended by the substitution of the words "this diocese" instead of "this Church," which amendment was accepted. The fourth amendment brought up a lively discussion as to the propriety of the bishop making motions. As adopted it reads, "In fifth line strike out the words 'and places.' Amend the last sentence so as to read: 'He may also deliver his sentiments on any subject.'" The fifth amendment, which was a substitute for Article IX., relating to election of a Standing Committee, was carried.

At the night session it was resolved that the next convention be held in May, at Trinity church.

Dr. Addison reported a resolution that no changes should be made in the archdeaconries until after the bishop should be elected and consecrated. A ballot was taken for bishop. The tellers announced that but 55 ballots were cast; necessary to choice, 37. Another ballot was ordered and taken, and was followed by four others, there being no decisive majority. Dr. Thomas G. Addison rose and announced that it was apparently impossible to elect a bishop at this convention, and consequently he moved that it adjourn *sine die*. Judge Chew announced that he would move at 10 o'clock to postpone the election until the next convention. The Rev. R. R. Howell placed in nomination the Rev. J. H. Eccleston, of Baltimore, and Dr. Alex. Mackay-Smith followed with the nomination of the Rev. H. Y. Satterlee, and the ballot resulted in no election. The following table shows the result of the several ballots:

	1st.	2d.	3d	4th.	5th	6th.	7th
Mackay-Smith	8	11	9	7	8	6	3
Lindsay	6	4	1	20	26	26	3
Dix	18	21	21	4	—	—	—
Elliott	5	2	3	3	2	2	3
Addison	2	2	1	1	1	3	1
McKim	18	18	19	19	20	19	16
Howells	1	1	—	—	—	—	—
Langford				1	1	1	—
Satterlee						2	8
Eccleston							25
Scattering	4	3	3				

At the last day's session the convention succeeded in electing a bishop, the choice falling on the Rev. Henry Yates Satterlee, D D., rector of Calvary church, New York. He received on the 11th ballot 45 votes, two more than necessary to elect. The following table shows how the result was reached:

	8th.	9th	10th	11th
McKim	21	20	13	10
Elliott	3	7	7	5
Lindsay	27	26	3	2
Mackay-Smith	2	3	2	2
Eccleston	5	1	1	0
Satterlee	5	5	37	45
Williams	1	1	0	0

Immediately after Dr. Elliott announced that Dr. Satterlee had been elected bishop, the vote of the laity was taken. It stood 51 affirmative and two in the negative.

The Rev. Gilbert F. Williams, D.D. introduced a resolution, which was changed by amendment so that it read,

> *Resolved*, that this primary convention of the Protestant Episcopal Church in the diocese of Washington extend to the Armenians in European and Asiatic Turkey its professed sympathy in the fearful persecutions through which they are now passing. And that the parishes in the new diocese be requested to make a voluntary contribution to be given through the Armenian relief committee, in New York City.

The Rev. Randolph H. McKim introduced a resolution that the convention agree to the annual apropriation of $2,000 in addition to the salary agreed upon yesterday, as he said, it would be most uncomfortable for the Bishop of the diocese of Washington to live and maintain the dignity of his office on a salary of $5,000. The body of the convention also took that view of the case and agreed to the resolution almost without opposition.

The Living Church

Chicago, December 14, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new subscriber for a year.

THE letters of the American correspondent of *The Church Review* are calculated to convey to English readers a very peculiar idea of affairs in the American Church. In a few remarks on the late General Convention we find such gems as these: "A furious discussion arose over the use of the name 'Jesu' instead of Jesus, in places in the present Hymnal." Those who have the most superficial knowledge of the debates in that most decorous of American assemblages are well aware that there was nothing approaching "fury" at any time. Perhaps in this instance the word "furious" is a misprint for "curious," for that the debate in question certainly was. The same veracious correspondent informs the readers of *The Church Review* that "the House of Bishops nominated an excellent priest for missionary bishop in Japan, and the deputies rejected him on the ground that he was one of the Cowley Fathers," he being actually a married man. The fact is that no nomination came before the House of Deputies at all. The only matter relating to Japan which came up for consideration was the proposition to divide the jurisdiction. The writer has taken up some newspaper gossip which was regarded as a good joke by members of the Convention. Again we read: "One fiery orator wished there were 'a sea of fire' between this country and England." This will be appreciated by those who know the quiet conversational manner of the venerable and excellent Mr. Biddle, of Philadelphia. The remark quoted was undoubtedly "fiery," but there was nothing of that character about the oratory. Even the remark, startling as it appears in cold type, was not taken too seriously by those who heard it. It is unfortunate that a writer who seems to have resided a long time in this country cannot come a little more into touch with the American atmosphere.

THE average newspaper, according to the leading spokesmen for the press, has two functions to fulfill which are often quite inconsistent with each other. On the one hand, it is the great moral educator, far more effective, of course, than all the pulpits in the world. On the other hand, it "must give the people what they want." Among such papers as lay some claim to the possession of a conscience, the favorite device for getting over this difficulty is to give the reportorial imagination unlimited license in the body of the paper, where things are written up in popular and entertaining fashion, and then apply the corrective in the staid and often frigid and conventional sentences of the editorial page. An illustration of this has just been seen in the conduct of the Chicago papers in connection with the release of Mr. Debs from his confinement in jail for his leading part in the riots and destruction of property in this city in 1894. Every circumstance of his last hours in prison, his journey to the city, and the "ovation" with which he was received on his arrival, were set forth in picturesque detail, with an unvarying tone of compliment and respect. In the editorial columns, on the other hand, the antidote to all this was administered with more or less effectiveness. The fact remains that the interesting screeds of the report ers are read by ten young persons to one who attempts to grapple with the editorials. The result is that the ordinary youth learns to regard Mr. Debs as an heroic character worthy of all imitation. From various parts of the country accounts arrive of attempts by mere boys to derail trains, sometimes for spite, sometimes in mere mischief. We have grave reason to consider carefully the kind of ideals the average representative of the rising generation is setting before himself as worthy of imitation.

WITH regard to "rural religion," our attention has been directed to a statement of Bishop Gailor, that in a village of 1,200 inhabitants only one place of worship was found—a Baptist meeting-house—with forty enrolled members. A clergyman who visited the place as a missionary found 780 adults who said they did not belong to any Church. So far as our own experience goes, this was unusual as regards the presence of only one place of worship. We know of a village of six hundred, where there are four such edifices, and where the average Sunday attendance, all told, will not reach 150. In the West and Northwest (east of the Rocky mountains) such cases are numerous enough. It remains true that many who are not enrolled as members, or have never "joined," as they express it, are as good Christians as those who have "professed religion." There is a great population of these unattached, implicit Christians. They need a form of religion which can speak with authority. Meanwhile, in such circumstances, with each generation, the religious tradition becomes more dim. The practical heathenism of the present will be followed by an actual and positive heathenism. Suspension of belief leads to definite and conscious unbelief. The final stage is the depravation of morals, resulting from the loss of the sense of responsibility and weakened sense of sin. Of course, there is a large element in whom this progress downward is rapidly going on.

PROF. SAYCE, in his article in *The Contemporary* for October, which has attracted so much attention, makes some points which will be quite new to most readers, since they refer to archæological discoveries of very recent date. The critics of the Pentateuch formerly assumed that the account of the war of the four kings against five in Genesis xiv, was to be entirely rejected, inasmuch as they were convinced that invasions of Palestine and the adjacent regions by the monarchs of the further East did not take place till a much more recent period. The discoveries of Prof. Pinches have now disposed of all this. The story of the campaign recorded in Genesis has been fully confirmed. The very names of Chedorlaomer and Tidal have been found. Contract tables drawn up in the reign of Arioch of Ellasar have been unearthed. More than this, these tables contain Hebrew names; indicating that a Hebrew population was to be found in Babylonia, in the region and at the period when the sacred history relates that Abraham went forth westward at the divine command. Among witnesses to deeds such names as Abram, Jacob, and Joseph, have been met with, and the kings reigning at "Ur of the Chaldees" in the time of Abraham, bear names which are not Babylonian, but partly Hebrew and partly South Arabian. Now in Genesis x and xi we are told that Eber (from whom comes the name Hebrew) begat two sons, and that the descendants of the one, Joktan, peopled Southern Arabia, while the other, Peleg, was the ancestor of Abraham. "Year by year," says Prof. Sayce, "almost month by month, new discoveries are breaking in upon us, each more marvelous than the last, but all, as regards the Pentateuch, in favor of the old rather than of the new teaching."

"Non-Existent Heresy"

A correspondent expresses a wish that THE LIVING CHURCH would cease "to attack the windmill of non-existent heresy." There is a little confusion in this metaphor. The writer evidently intended to imply that the course of THE LIVING CHURCH is Quixotic, and destined to suffer a discomfiture like that of the unfortunate Don in the famous Spanish story; but if the windmill which the misguided knight attacked with such vehemence had been "non-existent," he would have suffered no disaster.

A heresy which does not exist would be lacking in tangibility, but the statement that the heresy referred to is non-existent has no such advantage. If it stood alone it would not be worth while to give it any attention; but it is, in fact, only one of many utterances of the kind which have come to us from various quarters.

The occasion of the complaint in the present instance is this, that in commenting upon the recent Pastoral of the House of Bishops we expressed our thankfulness that our Fathers in God had taken occasion solemnly to re-affirm the Pastoral of last year, and thus had answered all objections to it on the ground of canonical irregularity. We thus exhibited our entire and hearty acceptance of that able and Catholic document, and indicated our belief that the false teaching which it was intended to counteract was by no means non-existent, but very real.

The Bishops, through their committee of last year, and again in the regular session of the whole House at the recent triennial Convention, declared there are "certain novelties of opinion and expression which have seemed to us to be subversive of the fundamental verities of Christ's religion;" and further, that "It has come to our knowledge that many of the faithful clergy and laity are disturbed and distressed by these things." They then proceed to expound the doctrine of the Incarnation and of the Resurrection, as "this Church (in common with the entire Catholic Church in all ages) hath received the same." Then they proceed to deal with certain erroneous teachings with regard to the inspiration and authority of Holy Scripture.

No reasonable man, acquainted with the facts of the day, believes that the Bishops are tilting at "windmills." Occurrences of the last two or three years have opened the eyes of many who long refused to believe that a Church guarded as is this Church by the Catholic creeds and by Catholic formularies of worship, could be in any danger from false teaching. The Bishops are right in saying that many have been disturbed and distressed by the apparition of persons wearing the livery of the Church enunciating a body of teaching "subversive of the fundamental verities of Christ's religion."

If confirmation were needed of what has become evident to everybody, it is supplied in the second edition of the sermon of Bishop Seymour, preached in 1893, at the consecration of the Coadjutor-Bishop of Tennessee. That famous discourse rang through the Church as a clarion note warning the faithful of evils which must be met and overcome. It was received with indignation in certain quarters, and the preacher was challenged to furnish grounds for his indictment. This it was not difficult to do even at that time, and proofs have accumulated month by month. The Bishop now adds an appendix in which will be found sad and stern evidence that we have those among us who have been infected with heresy and are disseminating doctrines which, like many from the times of St. Paul and St. John down to the present day, proclaim a larger and grander way than the narrow platform of orthodox Christianity.

In answer to the challenge to furnish his proofs, the Bishop quotes the *ipsissima verba* of some of

the chief offenders. He trusts that it may not be considered as aspersing a man's character to quote his own words and acts. However that may be, it is certain that among the quotations here given there are some which clearly show that their authors are well aware that they are preaching another Gospel instead of that which they have sworn to teach and defend.

It is an ungracious task to speak again of such things as these at a time when there is so much promise of progress in the Church at large. But it is while men sleep the sleep of fancied security, that tares are sown.

If our correspondent and others like him, who believe that the heresies which have been complained of are "non-existent," will take pains to inform themselves of what is going on in the world; if, for instance, they will procure and read the plain evidence which Bishop Seymour adduces, they will wake up to the fact that teachings which were once only to be met with outside the Church, and which all agreed were opposed to the Christian religion, are now claiming a place as of right within the bosom of the Church. It is certainly incumbent upon the clergy to inform themselves upon these matters, that they may know how to protect their flocks from being led astray, and may by their positive teaching on the points at issue so occupy their minds with the great truths of Christ's religion, that they may be proof against the solicitations of the destructive falsehoods which are being so industriously propagated.

Five-Minute Talks

BY CLINTON LOCKE

XLII.

Last week we talked of the judgment of the thoughts, let us now turn to the judgment of the words. There is a story that Faust, the inventor of printing, when his mind was full of the wonderful change his discovery would work, had a dream in which there appeared to him all the horrible sins which the printing press would disseminate—lies, impurity, infidelity, and he felt almost inclined to keep his invention a secret from the world for ever. Sometimes when one looks upon a child and thinks of all the ugly words that will during a life time come out of its mouth, one thinks that dumbness, after all, might not be such a curse. But this is rather sentimental, let us come to something really serious.

Our Lord uses these terrible words: "I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned." You must not take this text alone in thinking of the judgment. In another Gospel we are told that our deeds will be the point on which the judgment will turn, and in another, that our salvation hangs on our believing and being baptized. We must put all these declarations together and we get the doctrine that words and deeds and thoughts and obedience and faith are all to be brought up in the day of judgment, and each one to put in a plea. When our Lord says that for every idle word we will have to give account, what does He mean? Does He mean that all our words must be directly holy and our conversation only of heaven, hell, eternity, justification, the state of our souls, and the Church? A great many people have thought so and taught so, but nothing could be falser, or more canting, or more tiresome. I never dreaded any parish calls so much as those on the people who thought they must talk nothing but religion to the minister. Nothing in the world can lead more directly to hypocrisy and unreality than such a course. The greatest saint the world ever saw must of necessity have talked much of everyday things. St. Elizabeth was doubtless not above discussing with her cook the best recipe for sausages, and St. Philip Nerf could talk chess by the hour. Just as insufferable as that judge would be who never opened his mouth but to speak of rulings and exceptions, would be that Christian who was for ever preaching, admonishing, comforting, or expounding. There is a time for all things, and while our words must never be irreligious, impure, or unreal, God does not expect of us that they shall always be sublime and elevated. He knows they will be often trifling.

But beyond all the necessary talk about our business, and the arrangement of our families and our social relations, there are a thousand topics freely open to the Christian's lips. Why should not a Christian be witty and funny in the right place? Why shouldn't he tell a good story, light as air, perhaps—what harm if it be pure air? Why should he not discuss politics, art, all the questions of the hour? Pay no heed to that canting talk, "How can a woman with an immortal soul talk about clothes?" Of course she can, and she can talk a long while about them without its doing her immortal soul one particle of harm. She can talk too much about them, but for that matter, so she can about the Church. But our neighbors—certainly we will be condemned if we talk about them? Yes, if you talk about them slanderously and censoriously and with detraction; but come, now, stop canting and tell me how people can live together without talking about each other in some way? It is impossible, and God does not expect of us impossibilities. Not only can a Christian talk freely about a thousand things called worldly, but it is his duty to try and talk well. A saint is all the better for adding to his saintliness the grace of bright, warm, agreeable conversational powers. No such words will appear to our condemnation. They are like the flowing of the blood, part of the necessity of life.

What, then, does our Lord mean by saying that for every idle word we speak we must give account? It is easy to answer. Idle words mean profane words, envious words, slanderous words, mocking words, ugly words, impure words, unkind words, cruel words, false words, distrustful words, deceitful words, painful words, stinging words, bitter words, and foolish words. Can any one reading this catalogue say: "My withers are unwrung." Every one is guilty of some of this idle talk, and guilty every day, and there is no sin so common. Any quantity of idle words are heard in the pulpit, in the drawing room, in literature, and, above all, crying aloud in the newspaper. I can control my eyes, my hands, and my feet, but my tongue, my unruly tongue, how often it slips its leash. How, when we think we have chained it down, it gnaws through the links, and before we know it is "running a muck," striking right and left, and leaving scars which shall bleed for many years.

Words are so easy to speak. Open your mouth and out they come in troops, but not troops of doves often, just flocks of carrion crows. And remember they do not fly away into space and disappear for ever. They fly into the memory of God and are there waiting the account. There, man, is the profane oath which left your lips, not once, nor twice, but a dozen times a day. There, woman, is your slanderous innuendo, which you know had no foundation in the truth. There, boy, is the disobedient, the defiant, the impure talk which is daily corrupting your heart. There are the lies, the half lies, the shaded lies, the black lies, all of them in the life time, crying: "Here I am, you have forgotten me, account for me." Is not this enough to shake the stoutest heart? What can any of us do but pray Him who is all love to accept our poor repentance and our faint struggle, and at the judgment to throw over this festering mass of idle words the mantle of His divine charity.

The Recent General Convention

FROM *The Diocese of Chicago*

No two Conventions are alike. They differ in their elements, for one generation follows another. The active men of twenty years ago have mostly passed into silence. The young men of 1880 are in the forefront in 1895. Then, the burning questions—which never burn scars into the ecclesiastical cuticle—are always suffering change. Thirty years ago men would not listen to the province, and sugar-coated the idea with the term, "federate council." That day has passed into a faded reminiscence, and now the province only awaits its opportunity to make a dignified entrance. Changes of the most remarkable kind are observable in both Houses. I know better the House of Bishops, for I have been a member of it twenty years, and never sat in the other House. Among the changes there, I note increased numbers. Then there were less than sixty bishops living; now there are nearly eighty. The primates, Smith and Lee, are gone. Whittingham and Johns are no longer there. The lovely and venerated Green has passed on. Atkinson and Kip, Horatio Potter, Gregg, Odenheimer, and Bedell, are gathered to the fathers. Lay, Talbot, and Stevens, among the most active, have rested from their labors. Vail, Clarkson, and Kerfoot, have joined the majority. Wilmer no longer charms his brethren with winning speech. Young, Beckwith, Robertson, and Bissell, are there no more. Pinkney and the two Paddocks have fallen on sleep. The venerated Howe, of Pennsylvania, and his namesake of South Carolina, Welles and Knight, of Milwaukee, Brown, of Fond du Lac, young Harris, of Michigan, and younger Elliott, of Texas—all are gone. Dunlop and Galleher, too, have departed. Boone, of China, Brooks, Knickerbacker, and Thomas, have followed. And fifty-three bishops who still live have entered the House since my own admission.

One of the marked changes has been the almost entire obliteration of partisan distinctions. These were never as clear-cut as in the other House, but they would crop out dimly at times, for old issues had not yet wholly disappeared. But I have always been impressed with the wonderful fusing power of the episcopal responsibility. The sense of paternal relation to the whole Church, which the term "Father-in-God" so beautifully expresses, mellows acerbities, and draws opposite tendencies into kindly affiliation.

Another change is the participation in debate of the younger bishops to an extent not practiced in the earlier days. The unwritten law of the House bade them "bide a wee" ere they took active part, beyond their votes. Perhaps it was well that they should grace the back seats in silence until experience had taught them many needed lessons, learning the *modus operandi* which no prior education could teach. But I am not sure. I only know "there were giants in those days" and that we juveniles were glad to listen with meekness, and acquire wisdom where we dared not hope to impart it.

I perceive another change in the direction of more careful enforcement of parliamentary rules, which naturally follows the increase in numbers. Time was, as tradition tells us, when the House of Bishops sat around a table, but now it needs the appliances of a senate chamber. The senior bishop, often infirm and easily wearied, must needs have the help of a vigorous chairman to preside and secure the proper application of the rules of order. If there is an occasional tangle of proceedings as the result, for rules, like everything else, are subject to diverse interpretations, there is, on the whole, a very prompt and dignified despatch of business.

While I am "telling stories out of school," I may as well add that in twenty years I have never heard the House of Deputies mentioned except in terms of respect and confidence. The bishops reach conclusions that run counter to the judgment of that House, not infrequently, but never with any shade of suspicion or censoriousness.

* * * * * * *

The report of the Joint Commission on the Revision of Constitution and Canons was the chief feature of the Convention. It met with less obstruction in our House than in the other. The common remark was that the bishops were progressive, and the deputies conservative. My own impression is that the conservatism, developed chiefly among the laity, was due to their unfamiliarity with the subjects brought before them. Most of the clergy were prepared by previous reading and thought to tackle the large problems brought before them, and the same could be said of some of the laymen. But most of them realized for the first time that revision meant a new era, an immense step forward in administration, and could not be expected to accept as readily as others the legislation proposed. For these, the Convention was educational. They learned much, and the result will be such growth of intelligent perception of the Church's needs with respect to her policy, that at the next Convention their attitude will be more favorable to healthful changes. The provincial idea has been debated for forty years, but few of our laity have grasped it as a living conception destined to be materialized. Now it is a prophecy on the eve of fulfillment. As the late Bishop Stevens, of Philadelphia,

said to me in 1880: "The province is only a question of time." So thought his predecessor, William White, a century ago.

The title of "primate" seemed to arouse fears. But it is a good name for our bishop presiding, nevertheless; euphonious, dignified, definite, descriptive. Moreover, it is in use in our mother Church of England, and does not seem to have devastated that communion in any marked way. The ultimate vote of the deputies appears to leave it to the bishops to name their chief officer, but present action in that direction was not desirable. Meanwhile, in popular speech, the title will fall into use, and make its own way into final adoption. It was understood that our present primate preferred primus, which is "the Scotch of it," but it is also the Latin of it, and most people will prefer a solid English word.

I am not proposing a review of the Convention. All that was done, all that was not done—is it not written in the book of the chronicles of those experienced scribes, Hart and Hutchins? And shall we not read it all in the forthcoming journal? * * *

W. E. M.

The Pastoral Letter

FROM BISHOP SCARBOROUGH'S 21ST ANNUAL ADDRESS

In ecclesiastical circles, the most important event of the year was the issuing of a pastoral letter by a committee of the House of Bishops, commissioned with full power and authority to act on behalf of the whole body. I was not able to attend the meeting, but I gave my most hearty assent to every word of that clear, strong utterance. Some have expressed surprise that the House of Bishops should entrust such a delicate task to a committee; but having as its head the Presiding Bishop, who is a master in theology, I would have no misgivings about the results. The strong, lucid statement of the doctrine of the Incarnation shows an accuracy of scholarship which reveals to me very plainly the hand that penned it. The force of the letter cannot be broken or weakened at all by the fact that it was prepared and put forth by a committee, acting by and with the authority of the whole body of bishops, assembled together in council. "*Qui facit per alium facit per se*" is the old law maxim, which covers the case. The defiant responses that have come from certain quarters show conclusively how urgent the need was, just at this time, of counsel and warning. I confess I am amazed at the bold effrontery of men, clothed with the authority of teachers by the Church, who flippantly and boldly avow their unbelief in the settled doctrines and fundamental verities of the Faith, and yet claim the right to continue their false and defective teaching, and remain in the ministry. Among men of high honor such a thing could not be. If the Pastoral of the bishops will open the eyes of such men to see the inconsistency of the course they have chosen, and rid the Church of them, it will have served a good purpose. The air will be clearer, and the faith of many will be strengthened by this timely utterance of the House of Bishops.

Advent and Epiphany Appeal, 1895-'96

A great cry comes up from every portion of our domestic and foreign field, which may be voiced in this way: Give us more bishops to lead, to plant, to lay foundations; give us more godly priests to carry the message of redeeming love to the thousands in our own land who are perishing for lack of knowledge of the truth, and to the millions in heathen lands who know not God; give us consecrated women to nurse the sick, teach the ignorant, bring back the erring, and sanctify humanity everywhere; give us more, and more efficient, agencies for Christian education, benevolence, and mercy; give us the means necessary to sustain the workers in the field and to enlarge our missionary operations.

In addition to this, a pathetic appeal strikes the ear from the perishing Red men: "We are fading away like the snow wreath in the spring time, like the buffalo before the advancing hunters, like the seals in Behring's sea. If you can do anything to save the remnant of our tribes, do it ere it be too late; you have taken our lands, destroyed our forests, banished our wild animals, reduced us to subjection; leave us not also to perish in our heathen blindness."

A dark cloud covers all our fair Southland, where some seven millions or more of Black men hold out their emancipated hands, and say: "You have made us citizens; qualify us for the performance of the duties you have laid upon us, and for the right use of the privileges you have brought within our reach; save us from the superstition and false morals which are our hereditary portion." From the thousands of Chinese, the Swedes, the Italians, the "submerged tenth" in our great cities, the multitude of laborers, skilled and unskilled, the struggling masses of our population everywhere, the call re-echoes: "Give us of your stronger faith, your brighter hope, your love eternal."

In view of this state of facts, we issue our Advent and Epiphany Appeal with devout thanksgiving to Almighty God for the opportunities afforded us by His providence. Never has the Church shown a more noble realization of her divine mission to the world than at the General Convention just closed. Her conquest of the world can best be effected through the increase of the episcopate. By this means new places can be reached, the laymen therein first be taught and then made useful co-workers, and finally fit persons among them be selected and advanced to the ministry of the Word and Sacraments.

The creation of three new missionary jurisdictions, the election of a missionary bishop for Alaska, the consent given for the organization of five new dioceses in the domestic field, and the recommendation that a much larger sum should be given to work among the negroes than at any previous period, all go to show how thoroughly the Convention appreciated the mission of the Church to the nation and the duties and privileges involved therein. We rejoice in this recognition of our position and responsibilities. We congratulate our brethren of the clergy and laity because the great council of the Church, sitting as a Board of Missions, has thus seen her Catholic position and recognized the claim of the nation upon her as the conserver of public peace and purity.

The late persecutions in China demand fresh efforts and fresh sacrifices. The religion of the Crucified must not shrink in the persons of His followers from additional manifestations of faith and patience in this hour of rebuke and sorrow. The victorious Japanese afford new facilities of travel to all missionaries and receive with cordial welcome the bearers of our message of good-will. An open door in Africa invites new missionaries, not only to take the place of the lamented and revered Mrs. Brierley, but to occupy fresh fields now easy of access. The report of the Bishop of Haiti presents forcibly the claims of that interesting island upon our sympathy and aid.

Thus at home and abroad the mission field is white to the harvest. The call comes from all sorts and conditions of men to the Catholic Church, which knows no distinction of race, class, or previous condition of servitude.

It now becomes the duty of the Board of Managers, to whom has been entrusted the execution of the Church's missionary work, both new and old, to urge upon our parishes the imperative need of larger offerings for the accomplishment of this larger work. We earnestly call upon all congregations, large and small, to take offerings:

For Domestic Missions early in the Advent season, and for Foreign Missions early in the Epiphany season.

BRETHREN OF THE CLERGY:—It is not possible to carry on the work committed to us unless each soldier in our little army be filled with the Spirit of the Master and determined to do his full duty in that portion of the field entrusted to his care. It ought to be the ambition of every priest to see his parish represented upon the roll of honor. Preach about missions; pray for missions; support missions; love missions. Do your duty to missions heartily, earnestly, systematically, faithfully, and without delay. Your own work will prosper as your zeal for missions glows and burns. Carry the living fire of missionary enthusiasm into your pulpits and the souls of your congregations will gleam with heavenly light and bless the communities in which you live.

BRETHREN OF THE LAITY:—We appeal to you as statesmen who are deeply interested in the progress and prosperity of the nation. We would remind you that "righteousness exalteth a nation, but sin is a reproach to any people." Religion is the foundation of morals, "pure religion and undefiled" is at once the fountain and measure of charity. A wise and patriotic goverment can only be carried on by statesmen whose principles are pervaded by the sanctions of religion. But how shall religion be brought to bear upon the masses of ignorant voters unless missionary agencies for their education in pure morals be put into operation and liberally maintained? Will these people provide such teachers for themselves? Will the State supply them? We all know the answer. The Church with the Magna Charta of human liberty in one hand and the everlasting Gospel teaching human responsibility and brotherhood in the other, is the only agent for the accomplishment of this high purpose.

WE APPEAL TO YOU AS CHRISTIANS:—Has the power of redeeming love brought life and immortality to light in your own hearts? Has the grace of God that bringeth salvation unto all men appeared within your own souls with healing power? If so, no argument will be needed to persuade you to generous action. You will gladly and cheerfully give of your means and personal service to extend to those sitting in darkness and the shadow of death, the privileges which have so richly blessed yourselves.

WE APPEAL TO YOU AS CHURCHMEN:—You know the magnitude of the work laid out for the current year. You know that it cannot be accomplished without the hearty cooperation of all, both clergy and laity. You know that the growth and promise of the work make larger demands upon your generosity than heretofore. You know that the honor of the Church is the honor of her Lord, and that both are bound up indissolubly with your liberality and gifts. More words seem unnecessary. As statesmen, as Christians, as Churchmen, we appeal to you by the tender mercies of our God to aid us generously, and now, in this holy work of extending the Redeemer's Kingdom in the world.

ALEX C. GARRETT,
DAVID H. GREER,
ELIHU CHAUNCEY,
Special Committee

CHURCH MISSIONS HOUSE,
Fourth Ave. and Twenty-second st.,
New York, Advent, 1895.

N. B.:—The Board of Managers has extended the appropriation for *three months only*; *i. e.*, from Dec. 1st, 1895, to March 1st, 1896, for the reason that it cannot proceed further until the Church by contributions shall have made it possible to extend the appropriations to the end of the fiscal year, Sept. 1st, 1896. Meanwhile the bishops and missionaries must be in uncertainty and under anxiety.

Letters to the Editor

PROSELYTING IN ARMENIA

To the Editor of the Living Church:

The statement which was (I think) made in your paper in a recent issue, in reference to the work of the Congregationalists in Armenia is incorrect. As near as I can remember your statement, it was to the effect that the Congregationalists were working in Armenia, not to proselyte, but to educate the Armenian Christians. This is, I am sorry to say, a mistake. The result of the American Congregational Mission in Armenia has been to cause and foster a schism from the Armenian Church. The legal title of this schismatical body, numbering 50,000 members, is "The Evangelical Armenian Church in Turkey." This church is Congregational in polity, and is known as "Protestant." *Protestant*, not against the corruption of Rome, but against the Apostolic Church of Armenia. Thus, whilst we labor and pray for union, the work of disunion goes on apace. It is slightly reassuring to know that the best minds among the "reformed" Armenians feel already that they have gone too far in "reforming" the old Church quite away. My authority for the information contained in this letter is a native Armenian minister of "The Evangelical Armenian Church in Turkey."

ANTONI G. SINGSEN.

Constableville, N. Y.

DEVOTIONAL PICTURES

To the Editor of the Living Church:

Can any of the clergy inform me where I may obtain good devotional pictures for the walls of a Sunday school or mission house? I have tried a firm of Church publishers who advertise "highly artistic oleographs" at 70 cents each, and have received four six by eight chromos such as are given with a pound of tea, at a cost to us of a dollar a piece. The remainder of the order they will have to "import," they tell us. I tried a Baptist publishing house, and received some crude color prints that I could not use. Will any one tell me where I may get *good* engravings or etchings, or colored pictures of the Nativity, and Adoration of the Magi, the Crucifixion, and Resurrection, and Ascension, of large size, at a reasonable cost? Surely there must be some house, Roman or Anglican, that deals in such things.

Dallas, Tex.

HUDSON STUCK,
Rector of St. Matthew's cathedral parish.

[The "cartoons" of English Church History, imported by Messrs. E. and J. B. Young & Co., are very effective and suitable wall decorations. They are inexpensive, about 60 cents, and very large.—ED. L. C.]

THE WELSH IN AMERICA

To the Editor of the Living Church:

The emigrants from Wales are very numerous in North America, and unfortunately the Welsh Church has never made any spiritual provision for them. The various Welsh sects have followed some of their Welsh friends there. The Calvinistic Methodists have, I believe, many Welsh chapels in America, and so have the other Welsh Nonconformists, but, strange to say, the Welsh Church has done nothing in that way, and the poor sheep are left to wander and go astray in the wilderness, as far as the ministrations of the Welsh Church are concerned. The great and signal victory which the Welsh Church lately attained over its enemies calls aloud upon Churchmen to do something in order to manifest their thankfulness to God

for the victory. A great part of the enemies of the Church have been swept away from the British Parliament, and probably we shall not hear anything in a tangible way about Disestablishment and Disendowment, at least for some years to come. I have been brought up amongst Nonconformists and I know well their ins and outs, and as a body they are not in favor of robbing the Church of God of its tithes and emoluments. Many of them signed the petitions against the nefarious scheme of spoliation, and if they were left alone by their political preachers and wire-pullers, they would never raise their voice against the Church and its endowments. There are a few ignorant people here and there that are led on by some mischievous wire pullers, it is true, but the great majority of the Welsh people are not hostile to the Welsh Church. There is now a grand opportunity for Church reform and Church extension at home and abroad amongst the Welsh people. Let, therefore, the Anglican Church, and especially the Welsh branch of it, send the Church in its entirety to the Welsh who have emigrated to America and other distant parts of the world. Let us send out Welsh priests and one Welsh bishop to work especially among the Welsh people. The bishop may be a suffragan bishop to work especially among the Welsh. Let us do this and all England will assist in the good and grand cause. Let us do this to signalize our victory over our enemies, as well as for the sake of our Welsh friends across the Atlantic. I should myself be delighted to see this project set on foot and accomplished, and I would do all in my humble way to further and prosper this good work. Let us build new Welsh churches in New York, Chicago, Philadelphia, as well as other important places, where there are Welsh emigrants.

DAVID LLOYD JAMES, D. D.,
Rector of Pont Robert, Welshpool.

THE PASTORAL AND FASTING COMMUNION

To the Editor of The Living Church:

The Pastoral seems to condemn "the virtual introduction of what are called 'solitary Masses,'" through "an overweening importance attached to the practice of fasting Communion." But the Pastoral also says that fasting Communion is "an ancient and prevalent custom in the Church, reverent in its intention, with the guarantee of long usage, and with the sanction of very saintly men." Now, if in any parish all the communicants, heeding what the Pastoral teaches about fasting Communion, prefer to make their communions fasting, and each Sunday all who intend to receive that day come to early Celebration, does the Pastoral mean to tell us that in such a parish it is unlawful to have a *Missa Cantata* or High Celebration later in the day, at which those who have already received and those who do not receive on that day, may worship and take part in "the first half of the object of the institution?" The Pastoral speaks of "Celebrations at which the worshipers, to say the least, are discouraged from receiving" through "the overweening importance attached to the practice of fasting Communion." The worshipers are not "discouraged from receiving," they are encouraged to receive fasting. Shall a priest warn his people not to come to early Celebration and receive, because if they do so they cannot receive at the late? Shall he discourage the people from fasting Communion in order that they may receive at the late Celebration? Shall he tell them that it is lawful for them to attend only one Celebration on Sunday, that at which they receive? We cannot encourage fasting Communion but that we thereby discourage non-fasting. It may be that there are some places where there are no communicants at late Celebration because the people have been told they must not receive at that time, but I am sure there are a far greater number where the absence of communicants arises from the fact that all who go to Communion have learned to respect "an ancient and prevalent custom of the Church reverent in its intention," and wish to fall behind in no reverence in so sacred a matter. They have not been driven from the one, but have been led to the other. Do these cases fall under the condemnation of the Pastoral? Must we say: "Dear people, unfortunately you will all insist upon receiving at early Celebration, and therefore we can have no late one?"

Secondly, the Pastoral complains of the practice of Celebration at which worshipers are discouraged from receiving in order to "magnify the element of offering." I doubt if there are any who discourage the people from receiving for that purpose; they do encourage the people to attend the Celebration who are not minded to receive, and that because of the element of offering. We hear much of the evil of "non-communicating attendance," as if it were in opposition to "communicating attendance." In that case it were an evil. But the fact is the alternative is non-communicating attendance or non-communicating non-attendance. Does the Pastoral intend to teach that this latter is to be preferred? I do not believe there is a priest who has no communicants at late Celebration on Sundays but who uses his utmost efforts to persuade his people to frequent Communion and gives them most abundant opportunity thereto, only he goes on to say that over and above the times of their Communion it is a devout, right, and profitable thing for them to worship at the Celebration, because of the element of offering. Does the Pastoral condemn this? It does not really do so. It seems to condemn the discouraging of reception. The teaching of fasting Communion does not discourage reception but leads the people to receive at one Celebration rather than another. The magnifying of the element of offering does not discourage reception, but leads the people to attend at Celebration more often than they feel called upon to receive. There is an hour at which those who follow the teachings of the Pastoral and believe that fasting Communion is "an ancient custom of the Church, reverent in its intention" will come to receive Communion. There is another hour at which those who do not intend to receive that day, or who have received earlier, will come to worship. I wish, and I hope all wish, that those two hours could be one and the same. But at present they are not, and it would be impossible at present to make them so. Shall the Celebrations be held only for the first of these two classes? That has been largely the practice of the Anglican communion for many years, with the result that four-fifths of those who profess to belong to that communion look upon the Blessed Sacrament as a thing in which they have no concern.

LEXINGTON.

Personal Mention

The Rev. F. W. Tomkins, of Syracuse, N. Y., has been appointed by Bishop Whitehead to take charge of the church of the Atonement, Carnegie, diocese of Pittsburgh, and will enter upon his duties in Advent.

Hobart College has conferred the degree of D.D. upon the Rev. Prof. Max Kellner, of the Cambridge Theological School, in recognition of the monograph recently published by him on the Prophet Isaiah.

The Rev. C. R. D. Crittenton has resigned All Saints' parish, Chicago, and may be addressed, 208 West End av., New York city.

The Rev. Geo. P. Torrence has resigned the charge of St. James' church, Zanesville, Ohio, his resignation to take effect on Jan. 1, 1896.

The Rev. W. A. Stirling, rector of Grace church, Mohawk, N. Y., has accepted a unanimous call to the rectorship of St. John's church, Mt. Morris, N. Y., and will enter upon his duties Jan. 1st.

The headquarters of the Rev. Geo. Taylor Griffith have been changed from Evansville, Ind., to Vincennes, Ind. His address is 101 North 4th st.

The Rev. F. T. Bennett has been appointed to Albuquerque, N. M., priest in charge of St. John's. All communications should be addressed accordingly.

The Rev. John Sword has resigned St. John's church, Lexington, Ky., and accepted work as assistant at the church of the Ascension, Chicago. Address 393 La Salle ave.

To Correspondents

E. A. C.—The best brief paper on the present status of the evolution theory is, perhaps, the address of the president of the English Scientific Association, Oxford, 1894. Another good paper was read at the meeting of the American Scientific Association, 1895. The *Scientific American* published both these addresses, we believe, and copies could doubtless be obtained by addressing the publishers.

Official

Special half-hour Advent services in St. Paul's chapel, Broadway, cor. Vesey st., Fridays, Dec. 6th, 13th, and 20th, 12:05 noon. Litany, hymns, and an address to men and boys at each service, by the Rev. Dr. Rainsford, rector of St. George's church. All are welcome. Fifteen-minute service at noon every Friday in the year.

DEPOSITION

In accordance with the provision of the canon, at Christ church cathedral, St. Louis, Mo., on Dec. 1st, at his own request, and for reasons not affecting his moral character, Samuel Erastus Arthur, presbyter, was deposed from the ministry of the Church by the Bishop of Missouri.

Married

BRUNETTE—CAREY.—On Wednesday, Nov. 27th, in Bethesda church, Saratoga, N. Y., by the Rev. Jos. Carey, D.D., with the Rev. F. M. Cookson, the Rev. W. F. Parsons, and the Rev. J. W. Shackelford, D.D., Cornelia, daughter of the Rev. Dr. Carey, to Euclide J. Brunette, of New York City.

Died

WATKINS.—At Gloucester, Mass., Sunday, Nov. 24th, Annie Thornton, the wife of the Rev. Albert Watkins, aged 30 years.

FOGG.—Entered into the rest of Paradise, on the morning of Dec. 2nd, 1895, from his home in Brooklyn, Conn., the Rev. Thomas Brinley Fogg, in the 62nd year of his age.

Obituary

THE REV. THOMAS BRINLEY FOGG

At a meeting of the Eastern Archdeaconry of the diocese of Connecticut, held Dec. 4th, 1895, the following was passed:

The clergy assembled at the burial of their beloved brother, the Rev. Thomas Brinley Fogg, desire to place on record a statement of their esteem and affection.

Of family well known in the early annals of the American Church, his ancestor, the Rev. Daniel Fogg, being first rector of Trinity church, Brooklyn, Conn., our brother has lived in steadfastness to the doctrine and polity of the Church of God. His preparatory life to the ministry was industriously spent at Trinity College and the General Seminary.

With a keen perception of character, and with geniality which made him everywhere a welcome guest, he was sincerely beloved in the parishes he served. As health became enfeebled he was a ready helper to his brethren.

The disappointment of physical impairment and consequent inability for the continuous duty of a parish priest, he bore in beautiful and exemplary Christian patience.

We can but express our gratitude to God for the example of his life, and our sympathy with his bereaved sisters and relatives, which is surely shared by a wide circle of friends and by the parishes wherein he ministered in the Lord.

GEORGE A. ALCOTT, Secretary *pro tem.*

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

The Advent and Epiphany Appeal is now ready for distribution. Offerings in all congregations for Domestic Missions are urgently requested early in the Advent season.

Remittance should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., general secretary, Church Missions House.

GAS CITY, Ind., has several very large and important works of various kinds and the people engaged in them have hailed from different nations—English, Welsh, Belgians, etc. Our church is small, but a beautiful one within and without, and the few interested in her are most active, liberal, and faithful. As yet we have nothing in our town to interest the working class and their attention is entirely given to the many saloons and the bad habits of the same. We want to establish a reading room and Y. M. F. S. Will any of your good readers help us? Books, magazines, or any other healthy reading matter will be thankfully received and acknowledged. Address,

REV. D. J. DAVIES,
St. Paul's Church, Gas City, Ind.

HIGHLANDS, N. C.

Our work at this place has been sadly crippled by the want of a suitable place in which to hold our services. The arduous efforts of our own people, supplemented by some gifts from outside, have secured us a beautiful lot and $600 in money, also a few pledges available when we build. The contract has been let for the erection of a neat but inexpensive church building, and we need at least $750 in addition to money and pledges in hand to pay for the building. This is purely missionary ground and the people have done to the utmost of their ability.

Even the smallest contributions will be gratefully received.

REV. JOHN A. DEAL.
Franklin, N. C.

I heartily commend the above appeal of our missionary to the people of the Church at large. He needs and deserves the assistance which he asks for.

JOS. BLOUNT CHESHIRE, JR.
Bishop of North Carolina.

AN APPEAL TO CHURCHMEN.

A crisis has come to St. John's church, Milwaukee, the oldest Church edifice in the city. A part of the ceiling has fallen, breaking several pews and the floor. The entire ceiling has been condemned by experts, and the congregation is turned out. The parish is carrying a debt of $4,300—all it can manage. Owing to the removal of many of its wealthier members, it is utterly unable to cope with the present calamity. We therefore appeal for assistance in tearing down the old ceiling and building one of wood. It will cost about $600. We believe that many will come to our rescue in this our hour of need. Subscriptions may be sent to the rector, the Rev. James Slidell, 289 Hanover st., Milwaukee, or to Mr. Franklin Fisher, treasurer, 467 Mineral st. Subscriptions will be duly ackowledged in this paper. By order of the vestry.

J. H. RADTKE,
Secretary.

Church and Parish

THE brother who answered an advertisement in *The Church Standard* (original) in '88, will confer a great favor by sending his address to W. T. WEBBE, D.D., 3 Madison ave., Newark, N. J.

THE rectorship of the church of the Good Shepherd in Des Moines, Iowa, will be vacant January 1, 1896. Single man, or young married man, of conservative Churchmanship preferred. Have rectory and can pay moderate salary. Address H. C. SENTENY, warden, 1126 East Grand ave., Des Moines, Iowa.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

The Living Church

55 Dearborn St., Chicago

SUBSCRIPTION.—$2.00 a year, if paid in advance. To the clergy, $1.00.

NOTICES.—Notices of Death free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter three cents a word, prepaid.

DISPLAY ADVERTISING.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Liberal discounts, for continued insertions.

Opinions of the Press

N. Y. Evening Post.

DIME NOVEL "FUN"—The boy train-wreckers near Rome, N. Y., had this in common with the student burglars at Union College, that they found life flat and dull and felt justified in resorting to crime to enliven it. The students distinctly say that they set out on their career of robbery "for fun," beginning, as they did, with the usual college stealing of fruit and signs and gates, and going on, as the fun became more fast and furious, to commit burglaries that even college authorities could not wink at. As for the train-wreckers, they were simply living up to the romantic view of life which they had learned from the dime novels with which their rooms were found to be stuffed, and naturally, therefore, have no regret to express for killing two men and destroying thousands of dollars' worth of property, except that they were caught and did not get off safely with their booty. In so far, they admit, the dime-novel view of life has turned out to be misleading; but that it still stands in their minds for all that is thrilling and manly, is clear from their bearing in jail. If excitement is the main end of life, we do not see how they can be blamed; and that it is, they have many teachers to tell them.

The Advance

ATHLETICS *vs.* SCHOLARSHIP.—Harvard has made an innovation in the way of placing scholarship above athletics by putting the captain of the foot ball team on probation, because he has been falling behind in his studies. This means that he will not play foot ball any more this season. The captain had before been warned, and finally was called before the faculty, when he frankly stated that he could not attend to his studies and foot ball both, and that he considered the team to be his first duty. The faculty thought otherwise, and so made it possible for the noted captain to give his studies his undivided attention. It is itself a comment upon existing conditions that this action should have been so unusual as to excite remark. The captain's setting of athletics above study only voices popular opinion as reflected in the press, a state of things which, while to a certain extent advertising the colleges, will in the end work them great injury. President Eliot has set himself courageously against the tendency, and by refusing to permit the Yale-Harvard games has aimed at the source of the athletic craze, namely, the unhealthy intercollegiate rivalry.

Lutheran World

THE LATE GENERAL CONVENTION.—The Episcopal Convention at Minneapolis has shown its good American sense by defeating the proposal to have a "primate" in the person of the presiding bishop. European ecclesiastical nomenclature is not popular on this side, where there is no utility in it.

The Congregationalist

The attitude of the Episcopal Church, as indicated in the Convention in Minneapolis, gives little encouragement to hope for any advance toward Church unity. It practically declares that not only the Lambeth platform—the Bible, the Apostles' and Nicene creeds, the two sacraments, and the Historic Episcopate—must be accepted, but also the Prayer Book "from cover to cover." The mild expression of fraternal recognition of the Methodist Church was welcomed by many as a sign of more liberal sentiments, but the silence of the Convention in reply to the long-pending overture of the Presbyterian General Assembly is one of many evidences that the Lambeth platform would be no more acceptable to the Episcopal Church in this country than it would be to other denominations. It is no more likely that the Episcopal Church will recognize Presbyterian orders than Congregational bishops. Its only episcopate is that of the Roman Catholic and Anglican Churches, and we predict that, till these two bodies unite, there will be no organic union of Episcopal and other Protestant churches

Minneapolis Tribune

Our city has had the honor of entertaining many religious, secular, and political bodies of national character, among them the Republican convention of 1892, but never has it extended its hospitality to a body so dignified and so venerable as the one whose recent passing from our midst has left a void in our religious and social life.

Minneapolis Times

In these days when we are striving for money, because the men of money are the men of power, we have seen among us for three whole weeks a gathering of men whose influence and dignity cannot be disputed, and yet theirs is a power not born of wealth. They are men who have won their reputation and influence not by virtue of financial standing, but by their superior intelligence and their spiritual power. Can the presence of such men fail to make its impression upon the people of this city? The audiences which gathered to hear them speak are the best answers to this question. The young people of our city can but see that there is a field open to talent and ability other than the accumulation of money; that here is honor and dignity to be attained by intellectual and spiritual power which cannot be reached by mere practical business ability.

A ONE-DOLLAR PRESENT ACCEPTABLE TO EVERY WOMAN

No one, at a loss for a Christmas present to a girl or a woman, can go astray in giving a year's subscription to

The Ladies' Home Journal

For One Dollar it will come for a whole year, and bring the giver to mind twelve times.

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The Curtis Publishing Company, Philadelphia

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The Editor's Table

Kalendar, December, 1895

1.	1st Sunday in Advent.	Violet.
8.	2nd Sunday in Advent.	Violet.
15.	3rd Sunday in Advent.	Violet.
18.	EMBER DAY.	Violet.
20.	EMBER DAY.	Violet. (Red at Evensong.)
21.	ST. THOMAS, Apostle. EMBER DAY.	Red. (Violet at Evensong.)
22.	4th Sunday in Advent	Violet
25.	CHRISTMAS DAY.	White.
26.	ST. STEPHEN, Martyr.	Red.
27	ST. JOHN, Evangelist.	White.
28.	HOLY INNOCENTS.	Violet.
29.	Sunday after Christmas.	White.

Conditor Alme Siderum

EVENING HYMN IN ADVENT. AUTHOR UNKNOWN. 8TH CENTURY

Rom. xiii: 11.

Creator of the stars of night,
The people's everlasting light,
Jesu, Redeemer, save us all,
And hear Thy servants when they call.

Thou, grieving that the ancient curse
Should doom to death an universe,
Hast found the med'cine, full of grace,
To save and heal a ruin'd race.

Thou came'st, the Bridegroom of the Bride,
As drew the world to evening tide;
Proceeding from a Virgin's Shrine,
The spotless Victim all divine.

At Whose dread Name, majestic now,
All knees must bend, all hearts must bow;
And things celestial Thee shall own,
And things terrestial, Lord alone.

O, Thou Whose coming is with dread
To judge and doom the quick and dead,
Preserve us, while we dwell below,
From ev'ry insult of the foe.

To Him, Who comes the world to free,
To God, the Son, all glory be;
To God, the Father, as is meet,
To God, the Blessed Paraclete.

AMEN.

Pewahbik, the Wife of Enmegahbowh

DEAR LIVING CHURCH:—Please allow me to give you a little of the history and life of my late dear wife, as it was given me by her parents. She was the only child of a well-to-do heathen family—a family that was never in want—a family that was always well provided with food and clothing. Mr. A. Morrison, a well-beloved Indian trader, said that I was a fortunate young man to get the girl to accept my hand; the only child of a "family that never begs."

Among my own people very few know their ages, only in this way: Reckoning from the year that something had taken place, a parent would say to his child, "Daughter or son, you were born two years before the great shower of falling of the stars; or you were born at Sandy Lake four years before the great slaughtering of our people by eating poisoned flour and pork which the great Christian Government had sent them; or you were born at Sandy Lake four years before the first great treaty which took place at Fort Snelling." My late companion was born at Sandy Lake four years before the falling of the stars or meteors (in the year 1832).

The first thing to do when a child is born is to select some noted chieftain or warrior, or the leading grand medicine man or woman, to name the child. Let me say here why the parents are taken with so much care in making selection of the man to name the child. When a chief is chosen, it is the voice of the people; he did not make chief of himself. It is his noble and true character, his wisdom and understanding, his wise councils, that made him chief. The warrior made himself such by his daring on the war path, battles won and scalps taken. The grand medicine man and woman have attained by long punishment of body, by fasting, as my people believe, by some good spirit during their fasting days.

My poor people believed that the spirit of the person selected to name the child would enter into the spirit of the namesake. Hence the parent makes careful selection, and says: "I wish the best and the noblest man or woman to name my child who may partake with their spirits in the future."

The next step to be taken is to make a big feast. The chiefs and grand medicine men and women are notified and invited to the feast. The child is placed in the center of the wigwam, in her wooden cradle, which is carved with all the artistical manner that an unlettered man can devise. Her clan is carved in the central part of the cradle. All the invited guests come in and take their seats. By and by the chief selected to name the child comes in and begins to make a little speech, narrating the incidents of his war expeditions, scalps taken and battles won, and how he came out safely from all the battles he fought, and brought his warriors back home.

The chief said at the naming of my dear wife: "Being an old man, my friends have selected me to name this dear little child, I have willingly consented to do so. I have given you the few incidents of my life, the battles won, the dangers escaped, and as unworthy as I am I am glad to say that among our own people there lives not one single enemy who would point to me with scorn as unfaithful to the interest of our people. Dear friends, I have this day accepted and received this dear child to give her a name, the name that I have kept in my heart for many moons and years. My friends, I have invited you to the feast to ask your aid in prayers to your gods, that the name I am about to give to this dear child may become true and verified to her life's end. The name I shall give shall be, Pe-wah-bik-Keshigs Equa."

All the invited guests with loud voices assented: "Ha, Ha! yes, yes!"

The interpretation of the name is, Pe-wah-bik, an Inn; Keshigs, sky; Equa, woman. The names are always prefixed to some animate or inanimate thing and have suffix "Equa." All Indian names have some meaning. The giving names by our people is a religious act. The person selected to give name to my late companion was her uncle, "Strong Ground," the oldest chief and warrior and the leading grand medicine man.

My companion was early taught and trained in the religious worship of her people. She was advised to commence to fast, which is the first step before she could be initiated into the grand medicine lodge.

Here let me say one or two words in regard to "Grand Medicine." There are four degrees. To enter the first we give so much, and to the second degree the fee increases, on to the third and fourth; and when you have attained to the last degrees you become a full member and are allowed the order and rank and badge.

My wife has often pointed out to me the place where she spent her fasting days. Ten days' fasting was the limit allowed to any person. William Superior fasted 20 days and came very near dying with starvation. The fasting days are very strictly observed; no food or drink allowed during each day until the evening, and that is very little. The second name is sometimes given, and this is done when the person is dangerously ill. "Enmegahbowh" was the second name given me by my poor heathen grandfather, when I was a dying child, when no recovery was entertained.

My wife was preparing to enter into the second degree in the Grand Medicine Lodge, when I brought her to the foot of the Cross. She was confirmed by Bishop Kemper in 1854, and became fully aware of her great responsibility towards her people. She was very anxious to learn to read. The Rev. Mr. Bardwell, seeing with a ready mind and heart, took great interest in her, commenced to teach her, and in the course of a few months she was able to read in her own language and to write it correctly, and with her little education she was equipped for her future position as the wife of a poor missionary. Indeed, I might say that in all her work she worked with spirit and zeal and with noble ambition, and I need scarcely say without money and without price, simply for her love towards her poor dying people. Truly she was a helpmate in every walk of earthly career, in public and in private, in peace and in danger, she was a true-hearted companion. I miss her companionship, I miss her counsel, I miss her assistance, yes, I miss the best and noblest earthly friend.

She was beloved by the poor; widows shall miss her; to the needy, sick, and dying she was always ready to minister. She was faithful, she died as a Christian woman, and is waiting for her poor husband to join her in peace and joy forever.

J. J. ENMEGAHBOWH.

Book Notices

The Life of John Morton, Archbishop of Canterbury. By R. I. Woodhouse, M.A. London and New York: Longmans, Green & Co. 1895. Price, $1.75.

The author pleads that the services rendered by Cardinal Morton to his country have been forgotten on account of the lustre of later names. The subject of this sketch was a man of great strength of character, the astute politician who aided the Earl of Richmond to ascend the throne as Henry VII., the first of the Tudor line. He was more of a statesman than an ecclesiastic. The story of his life is well told, and a graphic description of the times in which he lived is given. There is much valuable matter in the notes and appendix. In fact, the book is rather too much a compilation of extracts, but very interesting any way.

Notes of a Professional Exile. By E. S. Nadal. Thumb-Nail Series. In leather binding. New York: The Century Co. Pp. 160. Price, $1.

The author strikes one jarring note in his otherwise uniquely beautiful dedication. He says of the fine, delicate personality to whose memory this is a tribute, that she was "skilled in the use of slang that grew fine upon her lips, which became her and set off the finish of her qualities." Mr. Nadal was for some time a member of the Diplomatic Corps as secretary of the Legation in London, with abundant opportunity to study varied types, both European and American. These studies of human beings and their continental haunts are unhurried, kindly, keen, and altogether delightful reading.

The Second Jungle Book. By Rudyard Kipling. Decorated by John Lockwood Kipling, C.I.E. New York: The Century Co. 12mo, 224 pp. Price, $1.50.

It is generally regarded as a perilous venture to attempt a sequel to a successful work of fiction; but "The Second Jungle Book" has all the qualities that marked the first one. The unique and favorite characters re-appear, but they re-appear for the last time, as the book ends with an announcement that will bring regret to the reader: "And this is the last of the Mowgli stories." No one, however, will be inclined to dispute Mr. Kipling's wisdom. He has introduced an entirely new element in fiction, and much of its charm is due to the very mystery that attaches to the Jungle Folk. Each tale is prefaced with a little emblematic verse, and is followed by a ringing ballad. Mr. Kipling's father has drawn a number of unique head and tail pieces, initials, and decorations, that are in full accord with the text.

The Three Apprentices of Moon Street. Translated from the French of Georges Montorgeuil by Huntington Smith. With illustrations by Louis Le Reverend and Paul Steck. New York and Boston: T. Y. Crowell & Co. 8vo. Price, $1.50.

The three apprentices—"Johnnie," "John," and "Jack," of the worthy jeweler, Charles Dupont's establishment, are three as lively boys as were ever put into the pages of a book. Their adventures and experiences are related by the author with inexhaustible drollery. The boys have their faults, but also their virtues, and while the former get them into almost impossible scrapes, their honesty, good nature, and wit generally extricate them with nothing worse than mortification. This also has its lessons. As a book for boys nothing could be imagined more wholesome and more amusing.

An Errant Wooing. By Mrs. Burton Harrison. New York: The Century Co. Price, $1.50.

A romance of Mediterranean travel as originally published in *The Century* magazine, with the addition of many photographic reproductions of views in England, Seville, Cordova, Grenada, and Tangiers. It is one of the most attractive stories Mrs. Harrison has written, being simple, yet interesting throughout, the characters well drawn and natural. Then, too, it "ends well"—a good point in a modern novel. The book, as illustrated, makes a delightful souvenir of Mediterranean travel.

Jean Belin. The French Robinson Crusoe. Boston: Lee & Shepard. Price, $1.50.

This book will probably be as eagerly read by young people as has been the "Swiss Family Robinson," and other stories of like nature. There is the same marvelous fertility of resources shown by the hero and his companions in adapting themselves to their surroundings as in the former tales. The wilderness yields up all sorts of unsuspected treasures for their comfort. The story is very ingenious, and graphically told, and is replete with adventures that will appeal to the youthful reader.

Beautiful Houses. By Louis H. Gibson. With over 200 illustrations. New York and Boston: T. Y. Crowell & Co. One vol., 8vo, cloth. Price, $3

Since the publication of "Convenient Houses," Mr. Gibson has been abroad, where he made a careful study of the national architecture of many countries. He has returned, convinced of the possibility of adapting many of the excellencies of foreign houses to the requirements of American life. Mr. Gibson is remarkable for the skill with which he manages to utilize spaces, to place every possible convenience in the house keeper's hands; in short, to apply common-sense in an uncommon manner. No one interested in building a new house, or altering over an old one, could fail to obtain valuable hints from his books. The volume is sumptuously illustrated.

The Plated City. By Bliss Perry. New York: Charles Scribner's Sons. Price, $1.25.

The "Plated City" is a New England manufacturing town where silverware is made. The story turns about two young people, a brother and sister, who are supposed to be descended from negro parentage, but are the children of a Louisiana Creole whom the brother of the leading man of the city had married at the South, during the Civil war. The young man becomes a noted ball-player, which affords the opportunity for the introduction of some realistic scenes from the ball ground, and the sister becomes a shop hand in the factory. Race prejudice breaks out, which ostracizes both children. There are several stirring incidents: a strike at the factory, when the leading man of the town proves himself quite a hero; a fire, when the brother is killed; an amusing effort of an Episcopal clergyman to make a fool of himself; and several others. At last, every thing comes right, or nearly so, and thus it ends. The story is well told, and for its kind, is quite up to the average.

First Things First.—Addresses to Young Men. By the Rev. George Jackson. New York and Boston: T. Y. Crowell & Co. Cloth. Price, $1.

Mr. Jackson is a Presbyterian clergyman, of Scotland. He is earnest, sincere, and liberal, but yields not a tittle in his holding up the Bible, and the Christ of the Bible, for the guidance of these young. The are thoroughly practical addresses, appealing to young men in the lines where they most need help and guidance. Among the topics are: "Self-Reverence," "Self-Knowledge," "Self-Control," "How Jesus dealt with Inquirers," "What is it to be a Christian?" "The Manliness of Christ," "Temptation," "The Problem of Problems—Myself," "Modern Idolatry," "A Young Man's Difficulties with his Bible." Five thousand copies of this helpful book have been sold in Great Britain. The teachings are equally well adapted to American youths, who will not fail to find help and encouragement in the author's work.

Against Human Nature. A Novel. By Maria Louise Pool. New York: Harper & Bros. Pp. 361.

Readers of "The Two Salomes," and "Roweny in Boston," will need no urging to undertake the reading of this new volume by the same author. Once begun, the story holds one till the end, but one fancies that those unacquainted with Mrs. Pool's previous work will enjoy it more than those who recognize in it a kaleidoscopic arrangement of the same figures. The background is different, the characters differently clothed and related, but we have the same heroine, the girl of rich, passionate, magnetic nature, the typical New England spinster, and the clever, sophisticated, wealthy friend, who stands as social sponsor. But the author's standard of work is high, and it is perhaps hypercritical to insist that there shall be always something "new under the sun."

What I Told Dorcas. A story for Mission Workers. By Mary E. Ireland. New York: E. P. Dutton & Co. Price, $1.25.

A story of the struggles and attainments of a missionary society in a rural neighborhood. In her preface, the author explains that, through many years' experience in various societies of this kind, she has recognized the need of suggestive, interesting books to be read at regular meetings. This story seems well suited to such purposes.

Electricity for Everybody; Its Nature and Uses Explained. By Philip Atkinson, A. M., Ph.D. New York: The Century Co. Price, $1.50.

Dr. Atkinson is well known in the scientific world both for his discoveries and for his intellectual furnishing. He has produced an excellent monograph on the subject of electricity in its more simple applications. All the familiar practical uses are treated of with considerable fullness, and, in the main, with great clearness. The book is intended as a popular one, and so is not fairly open to much criticism of an adverse sort. It is doubtful, however, whether he has accomplished all that his title claims. A popular book, for instance, might have dispensed with the term, "agonic line;" and we have seen in some text-books much clearer explanations of the dynamo and the motor. He has the usual air which so many scientists have when talking to the uninitiated, of knowing all about this particular mode of molecular movement, but we think he would be a trifle less positive if he were talking to a gathering of scientists. Notwithstanding these features which are open to criticism, the book must prove to be a convenient and useful handbook for popular information and instruction.

Through Russian Snows. A Story of Napoleon's Retreat from Moscow. By G. A. Henty. New York: Charles Scribner's Sons. Price, $1.50

There is no more popular writer for boys than G. W. Henty. Whatever he writes, and he has written some fifty books, is eagerly read by every boy who can lay his hands upon them. We have some knowledge of boys and have had unusual opportunities for knowing what boys like. Whatever criticism elders may make (most of the elders read them as eagerly as boys), Henty ranks among the first with the boys. The reason of this is not far to seek. The books are always full of just such adventures as boys like; they carry the reader to other lands, both ancient and modern; almost every boy is a born traveler; and while always wholesome in tone, and never without a healthy moral, they are never "goody goody" and unnatural. This last book shows that Mr. Henty is not written out as yet. He takes us to Moscow with Napoleon's army and gives us some very clear pictures of that most disastrous campaign to "the conqueror of Europe." The story does not belong to "Napoleona," of which we have had so much of late, but is a fascinating account of two English boys, brothers, who, separated by misfortune, are led by various circumstances far away from home, to find each other on different sides of the great contest between France and Russia. To say that the story is quite up to others by the same author, is cause sufficient to make it one of the most eagerly sought for the boy's Christmas gift.

Dr. Miller's Year Book. New York and Boston: T. Y. Crowell & Co. 16mo., pp. 366,; cloth, ornamental binding with portrait. Price, 1.25.

Dr. J. R. Miller's writings are particularly rich in easily detachable extracts. But a large part of the present volume is composed of entirely new matter that has never before been published in book form. Those who are acquainted with his works will be glad to have them supplemented by this additional compend of rich suggestions. Each extract is fortified with an appropriate quotation from Scripture, and the dainty volume will be welcomed by the many who recognize in the author one of the most helpful teachers of the day. It lacks but one thing—an index of subjects—to make it complete of its kind.

Select Notes. A Commentary on the Sunday School Lessons for 1896. By F. N. and M. A. Peloubet. Illustrated. Boston: W. A. Wilde & Co. Cloth. Price, $1.25.

This twenty-second volume of this commentary presents in its beautifully printed and judiciously illustrated pages an immense amount of culled matter, carefully edited and understandingly applied to the year's lessons in the International Series. The publishers have embellished the book with eight splendid full-page original illustrations from photographs secured this spring in Palestine. They will prove both interesting and instructive as being absolutely correct views of the subjects illustrated. These "Select Notes" are very helpful and are largely used by those studying this system of Sunday school lessons, but it is, of course, understood that they are not written from a Churchly standpoint.

From the Black Sea Through Persia and India. By Edwin Lord Weeks. Illustrated by the author. New York: Harper & Bros. Price, $3.00.

This a charming book, a splendid volume, fitly framing the record of a remarkable journey of a remarkable man, who seems to be scholar, poet, artist, and business man, all in one. Pen and pencil move with equal facility in depicting the impressions and occurrences of his extended wanderings in lands which "tourists" never visit. Human models furnish him abundant material for his pencil: Kurds, with their fiery horses; Tartars, with majestic camels; Turkish infantry; veiled women; turbaned moullahs; fierce old Persians with shaggy eye-brows and gray beards dyed flaming orange and scarlet; gray-skirted Georgians; shepherds, Sikhs, and Goorkhas; hirsute Afghans; Hindoo priests and Indian fakirs. He sees a wealth of architectural material: Byzantine citadels; caravansaries; mosques; ruined palaces; mud-houses, and bungalows. The author gives his impressions of Ispahan with its ruins of magnificent palaces and gateways, pathetic souvenirs of the days when it was the seat of the world's most sumptuous court; an interesting analysis of the Punjaub infantry; an amusing description of Indian Railway travel; notes on Indian art and on the fakir of India.

The Long Vacation. By Charlotte M. Yonge. New York: Macmillan & Co. Price, $1.

All who sympathized, in early days, with the people of Beechcroft, Stoneborough, and Vale Leston, will enjoy meeting these old friends again, with their children about them. To those who meet them for the first time, "The Long Vacation," this bright and interesting story by the author of "The Heir of Redcliffe," will be very welcome.

Pony Tracks. Written and illustrated by Frederic Remington. New York: Harper & Bros. Price, $3.

Mr. Remington's illustrations would make this book a success even were the article poor. The latter, however, are good, very good, as they are spicily written, and are narratives of real experiences among cavalrymen, cowboys, and Indians. The artist stands without a peer in his chosen line of work, and depicts the West to perfection; while, as an author, he has an easy and graphic style. No better book of the kind has been published.

Prolegomena to St. Paul's Epistles to the Romans and the Ephesians. By the late J. A. Hort, D.D., D.C.L., Lady Margaret Professor of Divinity in the University of Cambridge. London and New York: Macmillan & Co. Price, $1.75.

Nothing which has been published of late years by English scholars on St. Paul's Epistles is of more value, so far as it goes, than these fragmentary prolegomena. The remarks on the Epistle to the Romans include only 61 pp. out of 192, and necessarily leave much to be desired, but as far as they go they contain many things of great importance to the student. Among other matters we may mention the particulars with reference to the social position of Priscilla or Prisca, as St. Paul calls her (according to the true text). Some suggestions of Dean Plumptre are carried out and illustrated by Dr. Hort who connects this dy with the very ancient cemetery of Priscilla at Rome. The whole study of the character of the Church at Rome, and the time, circumstances, and purpose of the Epistle to the Romans is worthy of careful attention. While allowing that the Epistle to the Romans relates to an issue of deep and vital interest, Dr. Hort says "it does not follow that this Epistle includes all the important part of St. Paul's body of belief." "St. Paul has two comparatively general Epistles, the Epistle to the Romans and the Epistle to the Ephesians, and the contrast between them illustrates both." The larger part of the book is devoted to the Epistle to the Ephesians, and it is really surprising to see how much of the highest value is packed into so small a space. Aside from the general questions of introduction, there is a great deal of material directly bearing upon the exegesis of this wonderful Epistle, remarks upon words, phrases, and doctrinal expressions either peculiar to the Ephesians, or specially prominent in it. Particularly noteworthy are the remarks upon "the Church," "the Person and Office of Christ," and the "Prominence of the Holy Spirit." The discussion of the vocabulary of the Epistle, in view of the difficulties which hostile critics have seen in it, is a telling, though very quiet and calm exposure, of common critical methods. Dr. Hort exhibits in this volume the best characteristics of genuine English scholarship. With profound learning is combined caution, sanity, and commonsense.

Magazines and Reviews

There is a good deal about Christmas in the December *St. Nicholas*. Sarah Orne Jewett tells of "Betty Leicester's English Christmas," and R. B. Birch draws the pictures of it; W. A. Wilson combines pathos and fun in "A Christmas White Elephant;" James Whitcomb Riley contributes a poem, "The Dream March of the Children," and Bertha E. Bush gives "The Christmas Song of Cædmon." But the most important feature of this number is the "Letters to Young Friends," by Robert Louis Stevenson, which give a vivid picture of the romantic phases of his life in Samoa. George Parsons Lathrop tells of his own boyhood in "Our Secret Society," and Mrs. Constance Cary Harrison, of her girlhood in Richmond during war times, under the title, "The Little Carltons Have Their Say." Altogether it is a delightful number, and the young folks will appreciate it fully.

The Quiver for December opens with an article by the Marquis of Lorne, on "Befriending the Friendless Girl," which is practically an account of the founding of the Princess Louise Home at Norbiton, Surrey, which accommodates 150 inmates, under the management of "The National Society for the Protection of Young Girls." No fewer than 1,650 girls have been rescued during its sixty years of life. An autograph note from Princess Louise is appended to the article. There is a very interesting paper by the Very Rev. A. K. H. Boyd, D.D, LL.D., on Farnham Castle, the abode of the Bishop of Winchester. Under the caption, "Leaders in the Church of God," there is a good collection of photographs of the two English Archbishops, the Archbishop of Armagh, the Bishops of Bath and Wells, Manchester, London, Durham, Ripon, St. Asaph, Central Japan, and Sydney, the Deans of Canterbury, St. Paul's and Armagh, Canon Scott-Holland, and many prominent Dissenters—72 portraits in all—a goodly collection, evincing considerable enterprise on the part of the editors of the magazine.

Although we do not find in *The Century* for December anything relating to Christmas beyond a story and a fragment "In Lighter Vein," there is an appropriateness in the article by Miss Edith Coues on the great work of the French artist, James Tissot, in illustrating "The Life of Christ." The work is shortly to be published in Tours, France, in the most expensive form, $1,000 each for the first twenty copies, and $300 each for the remainder of the edition of 1,000 copies. *The Century* has acquired the right of reproducing a dozen of the finest of Tissot's pictures, and these accompany Miss Coues' article. It is claimed that the artist has faithfully reproduced the external setting of the events recorded in the Gospels, having made two visits to Palestine and devoted much study to the manners, customs, and dress of the people, their architecture, and the symbolism of the Jewish rites and ceremonies. Tissot's conception of Christ and the central characters differs widely from our accustomed ideals, but it is asserted that he has carefully followed the types found in that country to-day, which it is presumed have not changed since the earthly days of the Saviour. The effect of the pictures upon those who have seen them is said to be remarkable. The exhibition was turned into a pilgrimage, and people were deeply stirred. The account of The Passion Play at Vorder Thiersee, in the Tyrolean Alps, will interest many readers. It is not an imitation of the famous Oberammergau Play, for it was performed here as early as 1802, as the result of a vow dependent on the staying of a fearful cattle plague. The representation is reported to be extremely realistic. Whether such plays can be performed without irreverence and detraction from the sacredness of the great event portrayed, is an open question.

The Household

An Advent Hymn

Watch therefore, for ye know not what hour your Lord doth come. Matt. xxiv: 42.

BY FLORA E. W. TORREY

Are you watching for the Master?
Are you list'ning for His call?
Are your lamps all trimmed and burning?
Do their gleams on others fall?
Is your house all set in order
'Gainst the time He draweth near?
Would you hasten forth to meet Him
If to-day He should appear?

Long ago, at His first Advent,
When in human guise He came,
He was hated, and rejected,
Sentenced to a death of shame,
Tho' He came as their Redeemer,
Yet "His own received Him not,"
But betrayed and crucified Him,
"Lamb unblemished, without spot."

There will be no more betrayals,
No more crosses, no more pain,
For the mighty King of heaven
When to earth He comes again.
His triumphal reign of glory
Shall begin in that great day,
Reaching on thro' endless ages
Which shall never pass away.

Are you watching for the Advent
Of the Christ, on Christmas Day?
Are you list'ning for the roll-call
When the earth shall melt away?
Is your wedding garment ready,
And your windows open wide?
Will the Bridegroom find you watching
When He comes to claim His bride?

Christmas Observances

The Bishop of Pittsburgh has addressed a letter to his clergy deprecating the devices for Christmas festivals in which "Santa Claus" figures as the chief character, surrounded by "brownies and fairies." He asks them "to give a wide berth—

To this paganizing of Christianity, this lowering of the nobility of Christmas observance, this positive crowding out from the thoughts and eyes of the children the figure of the dear Lord coming in great humility to save us from our sins, and inserting in His place, by what is no less than wicked presumption, the burly, jovial figure of a pretended demigod as patron saint of the children? It may seem a small matter in one view of it, but when we consider that thousands, and perhaps hundreds of thousands of children, will be filled with thoughts of Santa Claus, with no teaching whatsoever concerning our Lord and Saviour Jesus Christ, on the feast of His own Nativity, the matter is of much more importance than at first appears.

Will you not use your influence, if necessary, with your Sunday school superintendent and teachers, and people generally, to make an indignant protest against such a demoralization of the beautiful festival of Christmas? And will you not at least forbid the desecrating, by this or any other kindred exhibition or exercise, at Christmas time or other, any sacred place? Believing that the sentence of consecration means what it says, and that the promise of the vestry not to allow the use of the building for any other purpose than that for which it was consecrated, is an honest promise, I do not consider that Christmas trees or many other things used at Christmas and Easter festivals, can be successfully defended.

Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

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CHAPTER VI.

"We shall have a beautiful day," the rector remarked, rising from his chair on the piazza and glancing up into the starlit firmament.

Jemima Spangle who had just come out with a pitcher of iced lemonade, fluttered and replied: "I am sure it will be perfectly lovely." It was a hot evening in June and the mosquitos were both numerous and annoying, which seemed a good excuse for the withdrawal of the other members of the family shortly after the re-appearance of the pastor. Jemima was therefore on the tip-toe of expectation. Some allusion would surely be made to the ride in search of a picnic ground; the coast being clear, the young man could speak without reserve. "Even mosquitos may be blessings in disguise," she murmured, with her most captivating smile.

Whack! came the preacher's hand on his left leg, as one of the vicious insects bit through his summer hose. Jemima giggled. "I'd rather they wouldn't place me under any obligations," he answered shortly, this time giving his cheek a vigorous slap. "I don't appreciate the ardor of their affection, while they seem as fond of me as a Frenchman is of wine; I hope none have found their way into my room,"

"You won't be bothered, ma put up the netting, and the few that we found we killed with a wet towel on the end of a broom."

"Thank you ever so much; do you know a mosquito is the only living pest I can kill with real pleasure; with me the alternative is smite or go mad."

"They poison you so, I suppose."

"Yes, and distract me beyond the limits of patience. When they bite it is bad enough, but when they throw in their war songs to boot I call that adding insult to injury."

Bang! slap! fell the rector's hand again.

"It's pretty hot weather for gaiters, but I'll have to wear them until these unwelcome visitors migrate."

"They never poison me, Mr. Van Dyke; I'll get you some spirits of ammonia if you like, the girls think it better than pennyroyal."

"Thank you, but I shall go to my room in a few minutes."

Poor, eager Jemima! how her heart beat—had this man no intuitive knowledge of the impatient cravings of her soul? Could she do anything to hasten the confession she longed to hear? Was he too shy? Ought she not by some indirect suggestion to make it easy for him to declare his passion? What a surprise it would be when she went to her mother's room all blushes and happiness, and whispered: "Ma, you are about to lose a daughter and gain a son!"

How sorry they would all feel for the harsh and hasty things they had spoken since Mrs. Baines' last call! Oh, the sweetness and rapture of her triumph! She sat down near the rector. His hand was pressed to his eyes. She believed the crisis of her life had come, she reached for the pitcher and filled the rector's glass. He seemed unconscious of the act. On the previous Lord's Day the superintendent of the Sunday school had mentioned the case of two scholars whose parents had asked to see the teacher at her convenience. At the time he could not give the rector the number of the street where they lived, but promised to find out and send word to Miss Jemima, in whose class the children were placed. This incident now occurred to Mr. Van Dyke.

"Did you get a note?" he inquired.

She inclined her head.

"Then I suppose you will arrange to go," he added.

"Unless it should pour," she said with a deep drawn sigh.

"In that event we will both remain right here and make the most of our disappointment," he laughed; "but I should not care to be kept in to-morrow."

"Nor I, since all my preparations are made."

"Well, it does not appear likely that you will be obliged to change your programme; of course you will be at prayers?"

"Yes, and I have told ma not to expect me back to lunch."

"That may be the best plan, as I cannot tell you where the place is located, or how long you may be detained."

"It doesn't matter in the least, Mr. Van Dyke, it will be such a treat."

"Thank you for looking at it already in that light; if we can help to bless the lives of others, or by a personal sacrifice add to their happiness, this is reward enough in itself. But I cannot stand this any longer, I am being fairly devoured, and will say good-night."

"Nasty little things! Horrible pests!" groaned the vexed woman as she was left sitting alone; "you just spoiled it, when he was going to tell me something else, and his voice was getting tremulous and mellow. I'll be even with you for this interference. A bird in the hand is worth two in the bush; one minute more, and he would have said: 'Jemima, you must have guessed my secret. I cannot endure this awful pain an hour longer. Say you will be mine. I may not be worthy of you, but I love you.' Cruel, spiteful, stupid mosquitos! if you wanted some one to plague, why did you not try it on the girls!"

Her mouth became hot and dry; turning some lemonade into her glass she tossed it off at a draught, as the clock in the church tower struck ten. Rising, she leaned over the piazza rail and looked anxiously up. Every star in the overspreading canopy was shining and the moon was just coming up from behind a mountain range in the distance. Mrs. Spangle came out and spoke her daughter's name. From her seat in a corner Jemima responded: "Yes, ma, I am coming right in, and I want to see you a few moments all alone in your room."

The old lady nearly lost her breath, the request was so singular and the voice so unnatural. "For the land's sake! what's the matter, Jemima?"

The woman sobbed, "I can't tell you out here, ma. Have the girls gone to bed?"

"They were leaving when I came to see what had become of you."

"Then please let me alone for a little while. I will follow you very soon."

Mrs. Spangle retired, and her daughter leaned back in her chair, shut her eyes and thought. It was all coming out just as the fortune-teller predicted—a long ride through a beautiful stretch of summer landscape—a proposal—an engagement ring—a wedding in church—a talented husband—and many years of unalloyed bliss.

Of course she meant to take her mother into her confidence, and the girls would hear of it later; perhaps Mrs. Baines would become more reconciled to the rector's advanced Churchmanship, when she learned that he wasn't a celibate. But what a talk it would make in Ashton. Josie Stockton, indeed! Why, she was a mere snip of a girl and not a year graduated from a fashionable boarding school. Mr. Van Dyke needed a wife, not a pink and white doll. He had discretion enough and independence enough to choose wisely. It had often been quoted that a minister made a mistake when he married in his own congregation; once she shared in this belief, but now she knew it was a silly notion. He had seen her every day since he came to Ashton. His love was a gradual growth, not an emotional spontaneity. He could not be expected to marry to please his congregation, and if it became necessary, he might move from the place and find a position that suited his talents and cleverness. Thus meditating, she arose and went into the house.

"Now, what is it, Jemima?" her mother

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asked when they were alone in the latter's room. Flushed and trembling, she took a sheet of paper from her pocket and handed it to Mrs. Spangle. The old lady read it through carefully and slowly, as a smile of gratified pride lighted up her face; then she said, "Perhaps I've misjudged him, dear."

"I know you did, ma, and the girls haven't acted nice to him since Sunday."

"But this is something so sudden, Jemima."

"I have expected it, ma, he has always been so polite to me, and you can see from the note that he intended to speak to me last evening."

"Certainly, it was our mistake. We never should have allowed Mrs. Baines to have prejudiced our opinion of him in the least. I am afraid I said certain things which she may repeat. Did the rector refer to his note this evening?"

"He asked me whether I got it all right, and expressed a hope that I would go."

"Was that all?"

"He intended to talk more, but the mosquitos annoyed him so that he was compelled to break off the converstion and come in. Are you pleased, ma?"

"I am sure he will make you a good husband. You are a trifle older, but that is an advantage. You really think he intends to propose when he takes you for that ride?"

"Without doubt; he had to make some excuse, but I saw through his note the moment I read it. I wish he was a little more romantic, though."

"How so?"

The woman reddened, and at that moment wished she had been more guarded in her words. She answered evasively, "He was so matter of fact in his manner."

"That doesn't signify, Jemima; still waters run deep. Your father never kissed me until we were engaged."

The daughter sighed.

"But you know pa was sure of you all the time, and then he was a great deal older than Mr. Van Dyke."

"Am I to understand, then, that you think the rector is yet uncertain what your answer will be?"

"Perhaps so, ma; I have not given him much encouragement, for I once read in a novel that the more indifferent a girl appeared toward her lover, the greater would be his desire to make her his wife."

"A very proper conclusion, my dear. We should never cast our pearls before swine." This was one of the mother's inapropos quotations. Fortunately the horror of the implication escaped the daughter's notice, for her infatuation increased her mental obtuseness.

"True, ma, it wouldn't be modest, and I wouldn't do it for the best man living."

"Jemima, take my advice—make the engagement short; three months at the longest is all you ought to wait; it will take them quite a while to paint and paper the parsonage, and pick out new carpets. I hope you will mention these improvements to your lover."

"Very good, ma, I suppose I can get ready in the time you name; the girls will help with the sewing, and we can engage a dress-maker for the first week in August. Miss Willis told me a short time ago that she would be free at that time."

"I'm going in her direction after breakfast in the morning, and will stop at the door and leave a message for her to call next evening."

"It can do no harm, ma; she can keep a secret. I will write to Chicago for samples of dress goods and mail the letter as I go to church."

"Of course you will wear white?"

"Surely, he dotes on white, and it is always very becoming to me. I suppose he will ask the Bishop to marry us, and there will be a great stir in the parish. I'm afraid I shall not sleep a wink tonight thinking it all over." Jemima kissed her mother and left the room. O happy, enthused, intoxicated creature, drunk with an excess of joy!

A little later she sits by her open window drinking in the sweetness of a faultless night. She watches the silvery moon and the twinkling stars. How still and delicious the air! The fragrant odors of the honeysuckle steal into the room; the soft breezes murmur through the thick foliage of the trees. Their voices sound tender and congratulatory. The graceful twigs with their trembling leaves bow and bend toward her and seem to say: "You cannot hide it from us, we know and are glad. Your cup is almost full now, what will it be to-morrow—to-morrow—to-morrow; yes, what will it be then?" Were these sounds real or imaginary? No matter, she drew in her head, turned away, undressed and went to bed, to sleep—perchance to dream. Who knows?

(*To be continued.*)

Putting Heart in it

The customer was a prudent matron from the country, careful in her shopping.

"It is a pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop-girls behind the counter bowed indifferently and turned away. The other said, eagerly: "Are you going to another part of the store, madam? For it is my lunch hour, and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop-girl.

A year afterward she was again in the same store, and on enquiry learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York, once said:

"I have always kept a close watch on my employes, and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me.

"One day, when I was passing the window of the counting-room, I observed that the moment the clock struck six all the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"'Pettit,' said one, 'has waited to finish his paper, as usual.'

"'Yes, I called to him to come on, but he said if this was his own business he would finish the paper before he stopped work.'

"'The more fool he! I would not work for a company as for myself.'"

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after hours on my business, 'because he would have done it on his own,' and he is now my junior partner."

The success of a young man or woman, in any work or profession, depends largely on the spirit which he or she puts into it. Many good workmen, who are faithful to the letter of their contract with their employers, remain salesmen or book-keepers until they are gray-headed, while others pass over them and become heads of establishments of their own. To the first class their employment is only so much work for so much wages; they "have no heart in it;" to the second, according to the old significant phrase, it is an outlet for all of their own energy and ambition.

An engine, perfectly finished and competent for its work, and no fire in it, is a fit type for the first class; the same engine with its steam up, rushing along the track, of the second.

Be sure, boys, that you are able for your work and on the right track; then don't spare the steam.—*Youth's Companion.*

The Face of a Watch

We believe it was George Augustus Sala who once said he would think himself safe in betting a £5 note that not more than one person out of a score could tell correctly offhand in what way the hour 4 is represented on a watch or clock dial. Most people without looking would say IV instead of IIII. And why should it not be IV? Well, here is the story: The first clock which kept anything like accurate time was constructed by Henry Vick in 1370 It was made to the order of Charles V. of France, who was called The Wise. Wise he certainly was in some respects, but he did not know everything, though he liked to pretend he did. When Vick brought him his clock, he looked closely at its movements for some time. "Yes, it works very well," he said at length, "but you have got the figures on the dial wrong.'

"Surely not, your majesty," said Vick

"Yes, the four should be four ones."

"You are wrong, your majesty."

"I am never wrong," thundered the king. "Take it away and correct the mistake."

Vick did as commanded, and so to this day we have IIII when we should really have IV.—*Ladies' Treasury.*

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your child

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Scott's Emulsion of Cod-liver Oil, with hypophosphites, is for them. The best fat-producing food is a fat or an oil; the one most easily digested is cod-liver oil.

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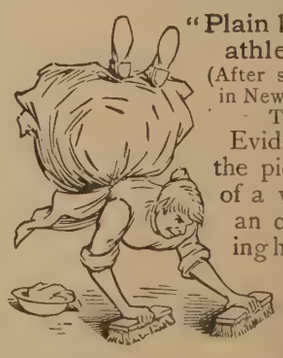

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Will's Lost Umbrella

"Oh, mother, I've done a dreadful thing!" said Elsie, coming to her mother with tears in her eyes.

"What have you done, Elsie?"

"I've lost Will's silk umbrella."

"Why, Elsie, how came you to do it!"

"I took it down town with me this morning—it sprinkled a little, you know—and I must have left it somewhere, for when I was coming home I missed it."

"And did you go back?"

"Yes, I went to every store I had been in, but I couldn't find it."

"Did Will say you might take it?"

"No; he never would let me, because he always said I would lose it. I wanted to carry it just once, it was so nice. But, oh, dear! I wish I hadn't."

"I am very sorry," said mother, gravely. "It is the first nice one Will has ever had, and I don't know when he will have another."

"No," said Elsie, in great distress, "I'd do anything to give him another if I could. But I can't, and he'll be terribly angry with me."

"I am afraid he will," said mother, really pitying the little girl for her dread of her brother's anger. "But I guess you deserve it, dear, for taking his umbrella without leave, so you must only bear it as well as you can. We will make a few more inquiries before we tell Will."

The inquiries were made, but the umbrella had fallen into dishonest hands, and was never more heard of.

"You had better tell Will at once, Elsie," said mother.

"I wish you would tell him, mother."

And mother was quite willing to make the trouble as light as she could for Elsie, and began watching an opportunity for approaching Will on his best side.

"I don't think it was anything to make a great fuss over," said Will the same evening, flinging down a book he had been reading.

"What do you mean, dear?"

"This story about the boy who lost a great prize because of another boy having burnt up some papers without knowing that they were the notes of his essay. It was a dreadful disappointment to him, of course; but when it was once done, and no help for it, what could he do but get over it the best way he could?"

"But if you try to put yourself in his place, you will see that it must have required a great deal of Christian forbearance to forgive at once the boy who had done the mischief."

"Hol a boy who amounted to anything would never think of making a fuss over what couldn't be helped."

"And a really manly, true-hearted boy would take pleasure in trying to prevent his friend from suffering too keenly over the fact of having unintentionally injured him," said mother, more seriously.

"Of course," agreed Will.

(Continued on page 694)

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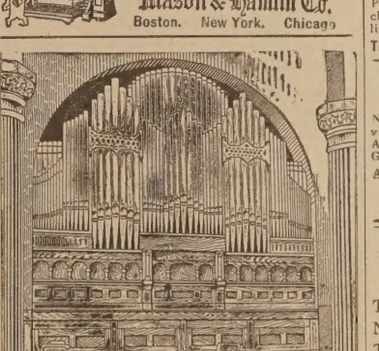

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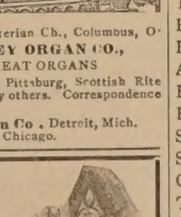

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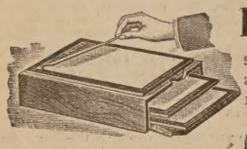

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"William," she said gently, and yet in accents of reproof, "you remember that I gave you several letters to mail last week. don't you?"

"Y—yes; I remember it."

"But this is the first time you have remembered it since I gave them to you, isn't it?"

"I—I must confess it is. How do you know?'

"I put a postal card addressed to myself among the lot, and it hasn't yet reached me."—*Washington Star.*

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"I am glad you think so, for I am going to give you a chance of showing how a boy of that kind, a real boy, not in a story-book, can bear a little injury unintentionally done him."

"What do you mean now, mother?"

"Poor little Elsie is feeling very bad because of something which she knows will vex you, and I wish, my dear boy, that you would strive to show a spirit of brotherly kindness in the matter."

"What has she done?" asked Will.

"She has lost your silk umbrella."

A quick color flew to Will's cheek.

"I know it is a very annoying thing," went on his mother, "Elsie thinks you will be very hard on her about it, and she has a great dread of your anger. Don't you think, dear, it would be a grand thing for you to surprise her by speaking kindly about it, by forgiving her fully and freely?"

"What business had she to take it?" said Will, evidently trying to overcome a desire to speak excitedly.

"She did wrong to take it without your knowledge, and she knows it."

Just then Elsie's voice was heard in the hall, and Will arose from the piazza steps on which he had been sitting, walked quickly around the house and out of sight. He felt angry, as Elsie had said he would. He had a great liking for the small luxuries which were scarce in the family. The umbrella had been given by an aunt who had visited them, and he had taken great pride in the stylishness of its oxydized silver handle and its slender proportions when encased in its silken cover. It had been a small joke with his sisters that he only took it out when sure it was not going to rain.

It was gone, and he knew it would be a great relief to his vexation to pour out his anger upon Elsie, who had no business to touch his highly prized property. He could in fancy see exactly how she would shrink before him, and how the tears would come to her blue eyes—just as she deserved, he declared to himself.

And then came a thought of the boy in the book who had won the victory over a sense of injury very much like this which was possessing him. This was putting him in his place, sure enough.

Will walked for an hour under the trees in the old orchard. Better thoughts came to him through the gathering shadows of the twilight. What a short-lived satisfaction would be in the bitter words which would rankle like thorns in his little sister's heart! What a lasting sweetness in lifting her burden of the fear of his severe fault-finding.

"I'll wait till some day I want it, and then I'll ask where it is; and then when she tries to tell me, I'll kiss her, and laugh," he said, as at length he turned towards the house. "But, no, I won't, She'll keep on fretting over it till she knows I know."

"Elsie!" he called at the step.

"What is it, Will?"

Mother raised her head in anxious attention.

"Bring me my umbrella, please."

"O Will," came in a faltering little voice, as she walked slowly towards him.

He did not wait for her to go on, but threw his arms around her with a laugh.

"Yes, you'd have a hard time bringing it, wouldn't you? I know all about it, you naughty little thing. If that's what you've been wearing such a doleful face about these few days, you'd better set your mind at rest.

"O Will, aren't you mad with me?"

"Not a bit."

"You dear, dear brother! I thought you'd never forgive me."

It was, as he knew it would be, a long time before he had another silk umbrella. But it will be far longer before he will forget the satisfaction growing out of the result of the hard-fought battle with himself a satisfaction to be tasted with every remembrance of his victory.—*New York Observer.*

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With its train leaving New Orleans, October 31st, the Southern Pacific Company resumes that splendid Sunset Limited service which in its inauguration last year delighted the trans-continental tourist and diverted so large a share of the overland travel via the old historic city of New Orleans. To the tourist from the East or North the route is an inviting one, full of a new romance and a picturesque novelty to be had on no other line traversing the continent.

The Sunset Limited train, which this year will leave New Orleans each Monday and Thursday, is itself a revelation of the possibilities of modern luxuries as applied to travel. Take the train of this year as an example. Back of the splendid engine, modeled after the famous flyer of the Columbian Exposition, and of a guaranteed speed of 100 miles an hour, stand five sumptuous Pullman cars, built especially for this service and from new designs. The first is a composite car, with baggage compartment in front, bath room, barber shop, buffet and toilet rooms in the centre, and commodious smoking and reading-room in the rear end. Next is the ladies' drawing-room car, with handsome parlor in front where, for the first time, the ladies have a lounging room for their special use, equipped with escritoirs (which are supplied with elegant stationery), with an ample library of well-selected literature, magazines, etc. This car marks an epoch and an innovation in car construction, affording, as it does, the amplest and most opulent accommodations for the ladies who find in it all the comfort and luxuries of home. Back of this are seven drawing rooms capable of use singly or en suite. Each is complete in its lavatory and toilet accessories. In the rear end of the car are the general toilet rooms, with every concommittant of comfort. Then follow two splendid, double drawing rooms, ten section sleeping cars equipped with every device which ingenuity can suggest or lavish expenditure secure. At the rear is the ample dining car, with individual chairs at the mahogany tables, potted plants in artistic alcoves, and the shimmer of glass, gleam of silver, and snowy expanse of linen, everywhere.

The fittings of the cars are all that exquisite taste can suggest. The woodwork varies, from the soft glow of vermilion wood and mahogany to the deep brown of finished oak.

The upholstery is in green or fawn or maroon or blue plush with the silk draperies, the Wilton carpets, and the softly folded curtains to match. The attendants are the embodiment of courtesy and attention, whose whole duty is to minister to the comfort of the traveler. No trains so sumptuous have ever before been put into service on any other railway in the world, and the country they traverse is enchanting, while the North is wrapped in snow.

Their road lies across a section of the continent where summer lingers lovingly, and where snow blockades and blizzards are unknown. In 58 hours after leaving New Orleans they land the traveler in Los Angeles; in 75 hours in San Francisco. The way lies across the fertile sugar and cotton and rice lands of Louisiana, through the wonderful bayou country, famous in song and story and upon the canvas of painter-poets, who link it with the story of Evangeline. Then for two hundred miles among the cathedral aisles of the great pine woods.

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Nature spreads her wonders everywhere with prodigal graciousness, and one finds in the romance of the country traversed, as well as in its marvels, a never-ending charm, while so luxurious is the service of the train that bears one onward that there is no tedium, and nothing but content and pleasure.

For further particulars regarding this splendid service, address W. G. Neimyer, Gen. Wes. Agt., Southern Pacific Co., 230 Clark St., Chicago, Ill.

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Suggestions for Christmas Gifts

A dainty powder-puff case makes a pretty and useful gift, and the materials, with the exception of the powder-puff and powder, are likely to be in every woman's possession. A satisfactory one may be made by cutting a cardboard circle three inches in diameter and covering it on both sides with white or blue silk. Next cut a strip of chamois three inches wide and long enough to pass around the circle. Sew the short sides together with "over and over" stitch. Cut one of the long sides into points a little more than an eighth of an inch deep; then sew the other side with small stitches very closely to the circle, making the piece fit very tight. Cut a piece of blue and white silk thirty-one inches long and four and a quarter inches wide, and join the short sides. Cut a second piece the same length and two and a half inches wide, of white silk. Run it along one side of the silk, turn it, hem it down, and half an inch above the hem run another row of stitching. Gather the other side of the silk and sew closely around the circle just beneath the chamois. Make two eyelet holes on opposite sides of the bag, in the space between the hem and the line above it. Run two pieces of ribbon half a yard long through them from opposite directions, draw up the bag and tie in bows. This gives a pretty little ruffle at the top in a contrasting color. Put some nice powder into the bag, filling it about half way, and add a powder-puff just large enough to fit.

Many ladies in traveling carry their surplus money in an envelope pinned inside the dress, but some one has now invented for the purpose a pretty case made of a bit of linen, eight inches long and three and a half inches wide, embroidered with the heavy white Roman silk in five-pointed stars, made by taking from the centre five stitches, each an eighth of an inch long. If this is too troublesome a simple, cross-stitch, made with this silk irregularly over the linen about three quarters of an inch apart, will give a pretty effect. Or the bag may have on the back the future owner's three initials, written with a fine-pointed hard lead pencil—to make the line as narrow and light as possible—by the giver, and done in outline stitch heavy enough to cover the pencil marks. Having embroidered the linen, hem one end narrowly, baste it up to the depth of three inches, and beginning half an inch above the pocket thus formed, round off the square corners, which will give the envelope shape. Commencing at one end baste a piece of linen tape half an inch wide along the sides and around the flap of the envelope, and ornament it with a row of feather-stitching. Finish the hem across the pocket in the same way; sew a small pearl button one inch below the hem in the centre, and make a white silk loop in the middle of the flap.

For added warmth the very useful and comfortable article known as a "Florence Nightingale" can be worn by an invalid too feeble to be "bothered" with the putting on and off of any more than the absolutely necessary number of sleeves. This may be made of any soft and thick wool material, or of a soft China silk, wadded and quilted. A very useful one was made by folding a chuddah shawl into an oblong form, turning back the two upper corners and catching them with ribbons to form cuffs through which the hands could be slipped, making a straight incision of about four inches in the centre of the upper side, and turning back the pieces thus left free so as to form a place for the neck. The incision was bound and the corners fastened down by ribbons, while tie-strings of the same enabled it to be closely drawn around the throat. Very comfortable ones are made of knitted wools. These are particularly good on account of their elasticity, which enables the patient to turn more freely than do other materials.

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DECATUR, Ills, September 25, 1895.
Leonard Mfg. Co.:—Please forward fifty-four sets of World's Fair Souvenir Spoons. Enclosed find Chicago draft for the amount. I have many orders and wish to deliver as soon as possible. MISS A. A. GAMBLE, 461 N. Church Street.

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To the Leonard Mfg. Co., Dear Sirs:—I sent an order like the enclosed for one set of spoons last year for a wedding present to a grand daughter and they were the most pleasing of all her silverware (which was abundant) as a souvenir of the Fair. MRS. SIDNEY ALLEN, Howard University.

LAPORTE, Pa., Sept. 14, 95.
Leonard Mfg., Co. Chicago. Gentlemen:—Enclosed find check for $23.76 for thirty-six sets of Souvenir Spoons. Very truly, E. S. LATSHAW, Pastor M. E. Church.

I received the spoons in good condition and find them all I could desire. Enclosed find Money order for $5.94 for six more sets, with which you will also send the spoons as premium. Respectfully yours, MRS. L. C. SANBORN, 1401 Pierce Street, Sioux City, Iowa.

Send **99 cents** by Postoffice or Express Money Order. Individual checks and C. O. D. orders not accepted. We refer to First National Bank of Chicago or any Express or Mercantile Company, and any leading Religious Paper in the Country. Be sure to order at once as this is a Christmas Offer.

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